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॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीरामानुजस्तोत्ररत्नावली ॥

An Anthology on Bhagavad Ramanuja



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Contribution 24-4-1977 **Rs. 2-00**

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॥ [1]श्रीरामानुजवैभवहेतुश्लोकः ॥

यस्मिन् पदं यतिवरस्य मुखात् प्रणेतुः
निष्कामदेव विदधे निगमान्तभाष्यम्
तस्यैव तं भगवतः प्रियभागिनेयं
वंदामहे वरदविष्णुपदाभिधेयम् ॥

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1 कदाचित् श्रीरामानुजपदाश्रयाः विद्वांसः 'श्रीभगवद्रामानुजस्य महिम्नः को हेतुः ?' इति श्रीभगवद्रामानुजप्रियभागिनेयं (श्रीभगवद्रामानुजमुनेः कनीयस्याः भगिन्याः कमलानाम्न्याः कुमारं) 'सत्कुर्वता संसदि शिष्यवर्गान् अनन्यलभ्यैरखिलैः स्वचिह्नैः। श्रीभाष्यसिंहासनमात्मनीनं यस्मै च दत्तं यतिशेखरेण ॥' इत्यादिकविगिरा वर्ण्यमानविभवं श्रीवात्स्यवरदविष्णवार्यमहागुरुं अपृच्छन् । तदानीं तेन अनेन श्लोकेन तेषामुत्तरमुक्तमिति संप्रदायविदः ॥

श्रीमद्रङ्गपतिश्च वेङ्कटपतिः श्रीवारणाद्रेः पतिः
श्रीयद्वद्रिपतिश्च केचन तथा दिव्यस्थलाधीश्वराः ।
आचार्यश्च स यामुनो मुनिवरः श्रीशैलपूर्णस्तथा
श्रीरामानुजसंयमीन्द्रगुरवे तादृक्प्रसादं ददुः ॥ १

-:०:-

॥ इति श्रीवरदविष्णुमहागुरुभिरनुगृहीतः
श्रीरामानुजवैभवहेतुश्लोकः ॥

श्रुत्यन्तद्वयपीठदेशिकमणिः श्रीवत्सवंशाग्रणीः
श्रीरामानुजभागिनेय इति यः ख्यातः क्षमामण्डले ।
स श्रीहस्तिगिरीशसेवनपरः प्रत्यस्तबाह्यागमः
माहाकारुणिकैर्गुणैः वरदविष्ण्वाख्योचितैरेधते ॥

॥ श्रीवात्स्यवरदविष्णुमहागुरवे नमः ॥

॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीश्रीवत्सचिह्नमिश्रेभ्यो नमः ॥

श्रीश्रीवत्सचिह्नमिश्रैः अनुगृहीताः

॥ श्रीरामानुजस्तुतिश्लोकाः ॥

श्रीवत्सचिह्नमिश्रेभ्यो नम उक्तिमधीमहे ।
यदुक्तयस्त्रयीकण्ठे यान्ति मङ्गलसूत्रताम् ॥

यो नित्यमच्युतपदांबुजयुग्मरुक्म-
व्यामोहतस्तदितराणि तृणाय मेने ।
अस्मद्गुरोर्भगवतोऽस्य दयैकसिन्धोः
रामानुजस्य चरणौ शरणं प्रपद्ये ॥ १

(श्रीवैकुण्ठस्तवे प्रथमः श्लोकः ।)

श्रीमन्तौ हरिचरणौ समाश्रितोऽहं
श्रीरामावरजमुनीन्द्रलब्धबोधः ।

निर्भीकस्तत इह सुन्दरोरुबाहुं
स्तोष्ये तच्चरणाविलोकनाभिलाषी ॥ २

(श्रीसुन्दरबाहुस्तवे प्रथमः श्लोकः)

विज्ञापनां वनगिरीश्वर ! सत्यरूपां
अङ्गीकुरुष्व करुणार्णव ! मामकीनाम् ।
श्रीरङ्गधामनि यथापुरमेकतोऽहं
रामानुजार्यवशगः परिवर्तिषीय ॥ ३

(श्रीसुन्दरबाहुस्तवे 129-तमः श्लोकः ।)

रामानुजांघ्रिशरणोऽस्मि कुलप्रदीपः
त्वासीत् स यामुनमुनेः स च नाथवंश्यः ।
वंश्यः पराङ्कुशमुनेः स च सोऽपि देव्याः
दासस्तवेति वरदास्मि तवेक्षणीयः ॥ ४

(श्रीवरदराजस्तवे 102-तमः श्लोकः ।)

श्रीश्रीवत्सचिह्नमिश्रैरनुगृहीताः
॥ श्रीरामानुजस्तुतिश्लोकाः ॥

अर्वाञ्चो यत्पदसरसिजद्वन्द्वमाश्रित्य पूर्वे
मूर्ध्ना यस्यान्वयमुपगता देशिका मुक्तिमापुः ।
सोऽयं रामानुजमुनिरपि स्वीयमुक्तिं करस्थां
यत्संबन्धादमनुत कथं वर्ण्यते कूरनाथः ॥

॥ श्रीश्रीवत्सचिह्नमिश्रेभ्यो नमः ॥

॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

श्रीश्रीवत्सचिह्नमिश्रादिभिरनुगृहीतमिति प्रथितं

॥ धाटीपञ्चकम् ॥

पाषण्डद्रुमषण्डदावदहनः चार्वाकशैलाशनिः
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॥ इति श्रीश्रीवत्सचिह्नमिश्रादिभिरनुगृहीतमिति प्रथितं
घाटीपञ्चकम् ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीशैलानन्तपुरुषगुरवे नमः ॥

श्रीशैलानन्तपुरुषगुरुभिरनुगृहीता

॥ श्रीरामानुजचतुः श्लोकी ॥

अनिशं भजतामनन्यभाजां
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जय संश्रितसिन्धुशीतभानो !
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॥ इति श्रीशैलानन्तपुरुषगुरुभिरनुगृहीता
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॥ श्रीशैलानन्तपुरुषगुरवे नमः ॥

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संपत्कुमारजनकः साधुलोकशिखामणिः ।
सुप्रतिष्ठितगोविन्दराजः पूर्णमनोरथः ॥ २५

गोदाग्रजो दिग्विजेता गोदाभीष्टप्रपूरकः ।
सर्वसंशयविच्छेत्ता विष्णुलोकप्रदायकः ॥ २६

अव्याहतमहद्वर्त्मा यतिराजो जगद्गुरुः ।
एवं रामानुजार्यस्य नाम्नामष्टोत्तरं शतम् ॥
यः पठेत् श्रुणुयाद्वापि सर्वान् कामानवाप्नुयात् ॥ २७

यदान्ध्रपूर्णेन महात्मनेदं
स्तोत्रं कृतं सर्वजनावनाय ।
तज्जीवभूतं भुवि वैष्णवानां
बभूव रामानुजमानसानाम् ॥ २८

॥ इति श्रीमदान्ध्रपूर्णैरनुगृहीतं
रामानुजाष्टोत्तरशतनामस्तोत्रम् ॥

श्रीरामानुजयोगीन्द्रक्षीरकैङ्कर्यशालिने ।
नमो वटुकपूर्णाय महनीयगुणाब्धये ॥

॥ श्रीमदान्ध्रपूर्णगुरवे नमः ॥

॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीपराशरभट्टारकेभ्यो नमः ॥

श्रीपराशरभट्टारकैरनुगृहीतानि

॥ रामानुजस्तुतिपद्यानि ॥

श्रीपराशरभट्टार्यः श्रीरङ्गेशपुरोहितः ।
श्रीवत्साङ्कसुतः श्रीमान् श्रेयसे मेऽस्तु भूयसे ॥

रामानुजमुनिर्जीयात् यो हरेर्भक्तियन्त्रतः ।
कलिकोलाहलक्रीडामुधाग्रहमपाहरत् ॥ १

(श्रीरङ्गराजस्तवे)

श्रीरङ्गं करिशैलमञ्जनगिरिं तार्क्ष्याद्रिसिंहाचलौ
श्रीकूर्मं पुरुषोत्तमं च बदरीनारायणं नैमिशम् ।
श्रीमद्द्वारवतीप्रयागमधुरायोध्यागयाः पुष्करं
सालग्रामगिरिं निषेव्य रमते रामानुजोऽयं मुनिः ॥ २

(श्रीरङ्गनाथस्तोत्रे)

पुरा सूत्रैर्व्यासः श्रुतिशतशिरोऽर्थं ग्रथितवान्
विवव्रे तं श्राव्यं वकुलधरतामेत्य स पुनः ।
उभावेतौ ग्रन्थौ घटयितुमलं युक्तिभिरसौ
नर्जज्ञे रामावरज इति स ब्रह्ममुकुरः ॥ ३

(मुक्तकश्लोकः)

इति श्रीपराशरभट्टारकैरनुगृहीतानि
॥ रामानुजस्तुतिपद्यानि ॥

श्रीपर शरभट्टार्यः श्रीरङ्गेशपुरोहितः ।
श्रीवत्साङ्कसुतः श्रीमान् श्रेयसे मेऽस्तु भूयसे ॥

॥ श्री पराशरभट्टारकेभ्यो नमः ॥

॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः

॥ श्रीमते वात्स्यवरददेशिकाय नमः ॥

श्रीवात्स्यवरदगुरुभिरनुगृहीतानि

॥ यतिराजभारतीस्तुतिपद्यानि ॥

वन्देऽहं वरदार्यं तं वत्साभिजनभूषणम् ।
भाष्यामृतप्रदानाद्यः संजीवयति मामपि ॥

क्व पथि विदुषामेषा प्रौढी श्रियः प्रभुणा शपे
मशकशकनं मन्ये मादृक्प्रभावनिदर्शनम्
यतिवरवचस्तेजः प्रत्यर्थिवर्गनिरर्गल ।
क्षपणनिपुणं नित्यं जागर्ति कीर्तिकरं मयि ॥ १

न खलु कवितामानः का नः क्षतिः पथि गौतमे
न च परिचयः काणादे वा कुमारिलदर्शने ।
अपि गुरुमते शास्त्रेष्वन्येष्वपीह तथाऽपि नः
फलति विजयं सर्वत्र श्रीयतीश्वरगीश्श्रमः ॥ २

यश्चकार यतिराजभारती-
चित्तवृत्तिषु परं परिश्रमम् ।
तस्य वैदिकसदश्शिखामणेः
अग्रतः क्क परवादिसंभवः ॥ ३

(श्रीतत्त्वसारे)

-:o:-

इति श्रीवात्स्यवरदगुरुभिरनुगृहीतानि
॥ यतिराजभारतीस्तुतिपद्यानि ॥

यद्दृष्ट्या निगमान्तदेशिकमणिः लक्ष्मीहयास्यास्पदं
यद्वंश्याश्रयणाच्छठारिमुनिराट् लक्ष्मीनृसिंहास्पदम् ।
यं देवः करिशैलमौलिनिलयः प्राह स्वयं मातरं
सः श्रीवत्सगुरुः करोतु सततं भद्रं सुभद्राकृतिः ॥

॥ श्रीमते वात्स्यवरददेशिकाय नमः ॥

॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥
॥ श्रीमते सुदर्शनसूरये नमः ॥

श्रीसुदर्शनसूरिभिरनुगृहीताः

॥ श्रीभाष्यकारस्तुतिश्लोकाः ॥

यतीन्द्रकृतभाष्यार्था यद्व्याख्यानेन दर्शिताः ।
व्यासं सुदर्शनार्यं तं वन्दे कूरकुलाधिपम् ॥

तस्मै रामानुजार्याय नमः परमयोगिने ।
यः श्रुतिस्मृतिसूत्राणां अन्तर्ज्वरमशीशमत् ॥ १

प्रपद्ये प्रणवाकारं भाष्यं रङ्गमिवापरम् ।
परस्य ब्रह्मणो यत्र शेषित्वं स्फुटमीक्ष्यते ॥ २

अविस्तृतास्सुगम्भीराः रामानुजमुनेर्गिरः ।
दर्शयन्तु प्रसादेन स्वं भावमखिलं दृढम् ॥ ३

भाष्यं चेत् व्यवृणोत् स्वयं यतिपतिः व्याख्यानवाचां तथा
गाम्भीर्यादनवस्थितिः मितमतिर्दूरे जनस्ताद्गिराम् ।

प्रष्टव्यः कथमीश्वरः स हि न नः प्रत्यक्षरूपो दृशाम्
तद्भाष्यं स च भाष्यकृत् स च हरिः संयक् प्रसीदन्तु नः ॥ ४

(श्रुतप्रकाशिकायाम्)

॥ इति श्रीसुदर्शनसूरिभिरनुगृहीताः
श्रीभाष्यकारस्तुतिश्लोकाः ॥

यतीन्द्रकृतभाष्यार्था यद्व्याख्यानेन दर्शिताः ।
व्यासं सुदर्शनार्यं तं वन्दे कूरकुलाधिपम् ॥

॥ श्रीमते सुदर्शनसूरये नमः ॥

॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्तमहादेशिकाय नमः ॥

श्रीनिगमान्तगुरुभिरनुगृहीता

॥ यतिराजसप्ततिः ॥

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।
वेदान्ताचार्यवर्यो मे संनिधत्तां सदा हृदि ॥

कमप्याद्यं गुरुं वन्दे कमलागृहमेधिनम् ।
प्रवक्ता छन्दसां वक्ता पञ्चरात्रस्य यः स्वयम् ॥ १

सहधर्मचरीं शौरेः संमन्त्रितजगद्धिताम् ।
अनुग्रहमयीं वन्दे नित्यमज्ञातनिग्रहाम् ॥ २

वन्दे वैकुण्ठसेनान्यं देवं सूत्रवतीसखम् ।
यद्वेत्रशिखरस्पन्दे विश्वमेतद् व्यवस्थितम् ॥ ३

यस्य [1]सारस्वतस्रोतो वकुलामोदवासितम् ।
श्रुतीनां विश्रमायालं शठारिं तमुपास्महे ॥ ४

नाथेन मुनिना [2]तेन भवेयं नाथवानहम् ।
यस्य नैगमिकं तत्त्वं हस्तामलकतां गतम् ॥ ५

नमस्याम्यरविन्दाक्षं नाथभावे व्यवस्थितम् ।
शुद्धसत्त्वमयं शौरेरवतारमिवापरम् ॥ ६

अनुज्झितक्षमायोगमपुण्यजनबाधकम् ।
[3]अस्पृष्टमदिरागन्धं रामं तुर्यमुपास्महे ॥ ७

विगाहे यामुनं तीर्थं साधुबृन्दावने स्थितम् ।
निरस्तजिह्मगस्पर्शे यत्र कृष्णः कृतादरः ॥ ८

दयानिघ्नं यतीन्द्रस्य देशिकं पूर्णमाश्रये ।
येन विश्वसृजो विष्णोरपूर्यत मनोरथः ॥ ९

प्रणामं लक्ष्मणमुनिः प्रतिगृह्णातु मामकम् ।
प्रसाधयति यत्सूक्तिः स्वाधीनपतिकां श्रुतिम् ॥ १०

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1 सारस्वतं स्रोतो 2 मुनिनाथेन 3 अस्पृष्टमदरागं

उपवीतिनमूर्ध्वपुण्ड्रवन्तं
त्रिजगत्पुण्यफलं त्रिदण्डहस्तम् ।
शरणागतसार्थवाहमीडे
शिखया शेखरिणं पतिं यतीनाम् ॥ ११

प्रथयन् विमतेषु तीक्ष्णभावं
प्रभुरस्मत्परिरक्षणे यतीन्द्रः ।
अपृथक्प्रतिपन्नयन्मयत्वैः
ववृधे पञ्चभिरायुधैर्मुरारेः ॥ १२

शमितोदयशङ्करादिगर्वः
स्वबलादुद्धृतयादवप्रकाशः ।
अवरोपितवान् श्रुतेरपार्थान्
ननु रामावरजः स [1]एष भूयः ॥ १३

अबहुश्रुत संभवं श्रुतीनां
जरतीनामयथायथ प्रचारम् ।
विनिवर्तयितुं यतीश्वरोक्तिः
विदधे ताः स्थिरनीतिपञ्जरस्थाः ॥ १४

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[1] एव

अमुना तपनातिशायिभूम्ना
यतिराजेन निबद्धनायकश्रीः ।
महती गुरुपङ्क्तिहारयष्टिः
विबुधानां हृदयङ्गमा विभाति ॥ १५

अलूनपक्षस्य यतिक्षमाभृतो
विभाति वंशे हरितत्त्वमक्षतम् ।
यदुद्भवाः शुद्धसुवृत्तशीतलाः
भवन्ति मुक्तावलिभूषणं भुवः ॥ १६

अनपायविष्णुपदसंश्रयं भजे
कलया कयाऽपि कलयाऽप्यनुज्झितम् ।
[1]अकलङ्कयोगमजडाशयोदयं
यतिराजचन्द्रमुपरागदूरगम् । १७

अभिगम्य सम्यगनघाः सुमेधसो
यतिचक्रवर्तिपदपद्मपत्तनम् ।
हरिभक्तदास्यरसिकाःपरस्परं
क्रयविक्रयार्हदशयाः समिन्धते ॥ १८

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1 अकलङ्कयोगमजडाशयोदितं

परुषातिवादपरिवादपैशुन-
प्रभृतिप्रभूतपतनीयपङ्किला ।
स्वदते ममाद्य सुभगा सरस्वती
यतिराजकीर्तिकतकैर्विशोधिता ॥ १९

अनुकल्पभूतमुरभित्पदं सतां
अजहत्त्रिवर्गमपवर्गवैभवम् ।
चलचित्तवृत्तिविनिवर्तनौषधं
शरणं यतीन्द्रचरणं वृणीमहे ॥ २०

श्वसितावधूतपरवादिवैभवाः
निगमान्तनीतिजलधेस्तलस्पृशः ।
प्रतिपादयन्ति गतिमापवर्गिकीं
यतिसार्वभौमपदसात्कृताशयाः ॥ २१

मूले निविश्य महतां निगमद्रुमाणां
मुष्णन् प्रतारकभयं धृतनैकदण्डः ।
रङ्गेशभक्तजनमानसराजहंसो
रामानुजः शरणमस्तु मुनिः स्वयं नः ॥ २२

सन्मन्त्रवित् क्षिपति संयमिनां नरेन्द्रः
संसारजिह्मगमुखैः समुपास्थितं नः ।

विघ्नकृततं विषयलोभविषं निजाभिः
गाढानुभावगरुडध्वजभावनाभिः ॥ २३

नाथः स एष यमिनां नखरश्मिजालैः
अन्तर्निलीनमपनीय तमो मदीयम् ।
विज्ञानचित्रमनघं लिखतीव चित्ते
व्याख्यानकेलिरसिकेन कराम्बुजेन ॥ २४

उद्गृह्णतीमुपनिषत्सु निगूढमर्थं
चित्ते निवेशयितुमल्पधियां स्वयं नः ।
पश्येम लक्ष्मणमुनेः प्रतिपन्नहस्ताम्
उन्निद्र[1]पद्मसुभगामुपदेशमुद्राम् ॥ २५

आकर्षणानि निगमान्तसरस्वतीनां
उच्चाटनानि बहिरन्तरुपप्लवानाम् ।
पथ्यानि घोरभवसंज्वरपीडितानां
हृद्यानि भान्ति यतिराजमुनेर्वचांसि ॥ २६

शीतस्वभावसुभगानुभवः शिखावान्
दोषावमर्दनियतोन्नतिरोषधीशः ।

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1 सत्त्व

तापानुबन्धशमनस्तपनः प्रजानां
रामानुजो जयति संवलितत्रिधामा ॥ २७

जयति सकलविद्यावाहिनीजन्मशैलो
जनिपथपरिवृत्तिश्रान्तविश्रान्तिशाखी ।
निखिलकुमतिमायाशर्वरीबालसूर्यो
निगमजलधिवेलापूर्णचन्द्रो यतीन्द्रः ॥ २८

मुनिबहुमतसारा मुक्तिनिश्रेणिकेयं
सहृदयहृदयानां शाश्वती दिष्टसिद्धिः ।
[1]शमितदुरितगन्धा संयमीन्द्रस्य सूक्तिः
परिचितगहना नः प्रस्नुवीत प्रसादम् ॥ २९

भवमरुपरिखिन्नस्फीतपानीय[2]सिन्धुः
दुरितरहितजिह्वादुग्धकुल्यासकुल्या ।
श्रुतिनयनसनाभिः शोभते लक्ष्मणोक्तिः
नरकमथनसेवास्वादनाडिंधमा नः ॥ ३०

हरिपदमकरन्दस्यन्दिनः संश्रितानां
अनुगतबहुशाखास्तापमुन्मूलयन्ति ।

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1 शमितविमतखेदा 2 सिद्धिः

शमितदुरितगन्धाः संयमीन्द्रप्रबन्धाः
कथकजनमनीषाकल्पनाकल्पवृक्षाः ॥ ३१

नानाभूतैर्जगति समयैर्नर्मलीलां विधित्सोः
अन्त्यं वर्णं प्रथयति विभोरादिमव्यूहभेदे[1] ।
विश्वं त्रातुं विषयनियतं व्यञ्जितानुग्रहः सन्
विष्वक्सेनो यतिपतिरभूद् वेत्रसारस्त्रिदण्डः ॥ ३२

लक्ष्यं बुद्धे रसिकरसनालास्यलीलानिदानं
शुद्धास्वादं किमपि जगति श्रोत्रदिव्यौषधं नः ।
लक्ष्यालक्ष्यैः सितजलधिवद्भाति तात्पर्यरत्नैः
लक्ष्मीकान्तस्फटिकमुकुरो लक्ष्मणार्योपदेशः ॥ ३३

स्थितिमवधीरयन्त्यतिमनोरथसिद्धिमतीं
यतिपतिसंप्रदायनिरपायधनोपचिताः ।
मधुकरमौलिदघ्नमदन्तुरदन्तिघटा-
करटकटाहवाहिघनशीकर[2]शीमारिताम् ॥ ३४

निरुपधिरङ्गवृत्तिरसिकानभिताण्डवयन्
निगमविमर्शकेलि[3]रसिकैर्निभृतैर्विधृतः ।

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1 भेदैः 2 शीफरिताम् 3 निरतैः

गुणपरिणद्धसूक्तिदृढकोणविघट्टनया
रटति दिशामुखेषु यतिराजयशःपटहः ॥ ३५

इदं प्रथमसंभवत्कुमतिजालकूलङ्कषा
मृषामतविषानलज्वलितजीवजीवातवः ।
क्षरन्त्यमृतमक्षरं यतिपुरन्दरस्योक्तयः
चिरन्तनसरस्वतीचिकुरबन्धसैरन्ध्रिकाः ॥ ३६

सुधाशनसुदुर्ग्रहश्रुतिसमष्टिमुष्टिन्धयः
कथाहवमसौ गतान् कपटसौगतान् खण्डयन् ।
मुनिर्मनसि लक्ष्मणो मुदमुदञ्चयत्यञ्जसा
मुकुन्दगुणमौक्तिकप्रकरशुक्तिभिः सूक्तिभिः ॥ ३७

कपर्दिमतकर्दमं कपिलकल्पनावागुरां
दुरत्ययमतीत्य तद्द्रुहिणतन्त्रयन्त्रोदरम् ।
कुदृष्टिकुहनामुखे निपततः परब्रह्मणः
करग्रहविचक्षणो जयति लक्ष्मणोऽयं मुनिः ॥ ३८

कणादपरिपाटिभिः कपिलकल्पनानाटकैः
कुमारिलकुभाषितैर्गुरुनिबन्धनग्रन्थिभिः ।

तथागतकथाशतैस्तदनुसारिजल्पैरपि
प्रतारितमिदं जगत् प्रगुणितं यतीन्द्रोक्तिभिः ॥ ३९

कथाकलहकौतुकग्रहीतकौतस्कुत-
प्रथाजलधिसंप्लवग्रसनकुम्भसम्भूतयः ।
जयन्ति सुधियो [1]यतिक्षितिभृदन्तिकोपासना-
प्रभावपरिपाकित्रमप्रमितिभारतीसंपदः ॥ ४०

यतीश्वरसरस्वतीसुरभिताशयानां सतां
वहामि चरणाम्बुजं प्रणतिशालिना मौलिना ।
तदन्यमतदुर्मदज्वलितचेतसां वादिनां
शिरस्सु निहितं मया पदमदक्षिणं लक्ष्यताम् ॥ ४१

भजस्व यतिभूपतेरनिदमादिदुर्वासना-
कदध्वपरिवर्तनश्रमनिवर्तनीं वर्तनीम् ।
लभस्व हृदय स्वयं रथपदायुधानुग्रह-
द्रुतप्रहतिनिस्त्रुटद्दुरितदुर्वृतिं निर्वृतिम् ॥ ४२

कुमतिविहितग्रन्थग्रन्थिप्रभूतमतान्तर-
ग्राहिलमनसः पश्यन्त्वल्पां यतीश्वरभारतीम् ।

1 यतिक्षितिभृदन्तिकोपासनप्रभाव

विकटमुरभिद्वक्षःपीठीपरिष्करणोचितः
कुलगिरितुलारोहे भावी कियानिव कौस्तुभः॥ ४३

स्थविरनिगमस्तोमस्थेयां यतीश्वरभारतीं
कुमतिफणितिक्षोभक्षीबाः क्षिपन्तु भजन्तु वा।
रसपरिमलश्लाघाघोषस्फुटत्पुटभेदनं
लवणवणिजः [1]कर्पूरार्घं किमित्यभिमन्वते॥ ४४

वहति महिलामाद्यो वेधास्त्रयीमुखरैर्मुखैः
वरतनुतया वामो भागः शिवस्य विवर्तते।
तदपि परमं तत्त्वं गोपीजनस्य वशंवदं
मदनकदनैर्न क्लिश्यन्ते यतीश्वरसंश्रयाः॥ ४५

निगमपथिकच्छायाशाखी निराशमहानिधिः
महितविविधच्छात्रश्रेणीमनोरथसारथिः।
त्रिभुवनतमःप्रत्यूषोऽयं त्रिविद्यशिखामणिः
प्रथयति यतिक्ष्माभृत्पारावरीमविपर्ययाम्॥ ४७

जडमतिमुधादन्तादान्तिव्यथौषधसिद्धयः
प्रमितिनिधयः प्रज्ञाशालिप्रपालनयष्टयः।

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1 कर्पूरोद्धम्

श्रुतिसुरभयः शुद्धानन्दाभिवर्षुकवारिदाः
यमगतिकथाविच्छेदिन्यो यतीश्वरसूक्तयः ॥ ४७

प्रतिकलमिह प्रत्यक्तत्त्वावलोकनदीपिकाः
यतिपरिबृढग्रन्थाश्चिन्तां निरन्तरयन्ति नः ।
[1]अकलुषपरज्ञानौत्सुक्यक्षुधातुरदुर्दशा-
परिणतफलप्रत्यासीदत्फलेग्रहिसुग्रहाः ॥ ४८

मुकुन्दाङ्घ्रिश्रद्धाकुमुदवनचन्द्रातपनिभाः
मुमुक्षामक्षोभ्यां ददति मुनिबृन्दारकगिरः ।
स्वसिद्धान्तध्वान्तास्थिरकुतुकदुर्वादिपारिषद्-
दिवाभीतप्रेक्षादिनकरसमुत्थानपरुषाः ॥ ४९

निराबाधा बोधायन[1]भणितिनिष्यन्दसुभगाः
विशुद्धोपन्यासव्यतिभिदुरशारीरकनयाः ।
अकुण्ठैः कल्पन्ते यतिपतिनिबन्धा निजमुखैः
अनिद्राणप्रज्ञारसधमनिवेधाय सुधियाम् ॥ ५०

विकल्पाटोपेन श्रुतिपथमशेषं विघटयन्
यदृच्छानिर्दिष्टे यतिनृपतिशब्दे विरमति ।

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1 फणिति

वितण्डाहंकुर्वत्प्रातिकथकवेतण्डपृतना-
विघातव्यापारव्यतिमथनसंरम्भकलहः ॥ ५१

प्रतिष्ठा तर्काणां प्रतिपदमृचां धाम यजुषां
परिष्कारः साम्नां परिपणमथर्वाङ्गिरसयोः ।
प्रदीपस्तत्त्वानां प्रतिकृतिरसौ तापसगिरां
प्रसत्तिं संवित्तेः [1]प्रदिशति यतीशानफणितिः ॥ ५२

हतावद्ये हृद्ये हरिचरणपङ्केरुहयुगे
निबध्नन्त्यैकान्त्यं किमपि यतिभूभृत्फणितयः ।
शुनासीरस्कन्दद्रुहिणहरहेरम्बहुतभुक्-
प्रभेशादिक्षुद्रप्रणतिपरिहारप्रतिभुवः ॥ ५३

यथाभूतस्वार्था यतिनृपतिसूक्तिर्विजयते
सुधासंदोहाब्धिः सुचरितविपक्तिः श्रुतिमताम् ।
कथादृप्यत्कौतस्कुतकलहकोलाहलहत-
त्रिवेदीनिर्वेदप्रशमनविनोदप्रणयिनी ॥ ५४

श्रुतिश्रेणीचूडापदबहुमते लक्ष्मणमते
स्वपक्षस्थान् दोषान् वितथमतिरारोपयति यः ।

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1 प्रदिशतु

स्वहस्तेनोत्क्षिप्तैः स खलु निजगात्रेषु बहुलं
गलद्भिर्जम्बालैर्गगनतलमालिम्पति जडः ॥ ५५

निरालोके लोके निरुपाधिपरस्नेहभारितो
यतिक्ष्माभृद्दीपो यदि न किल जाज्वल्यत इह ।
अहंकारध्वान्तं विजहति कथंकारमनघाः
कुतर्कव्यालौघं कुमतिमतपातालकुहरम् ॥ ५६

यतिक्ष्माभृद्दृष्टं मतमिह नवीनं तदपि किं
ततः प्रागेवान्यद्वद तदपि किं वर्णनिकषे ।
निशाम्यन्तां यद्वा [1]निजमतितिरस्कारविगमात्
निरातङ्काष्टङ्कद्रमिडगुहदेवप्रभृतयः ॥ ५७

सुधासारं श्रीमद्यतिवरभुवः श्रोत्रकुहरे
निषिञ्चन्ति न्यञ्चन्निगमगरिमाणः फणितयः ।
यदास्वादाभ्यासप्रचयमहिमोल्लासितधियां
सदास्वाद्यं काले तदमृतमनन्तं सुमनसाम् ॥ ५८

यतिक्षोणीभर्तुर्यदिदमनिदंभोगजनता-
शिरःश्रेणीजुष्टं [2]तादिह [3]दृढबन्धं प्रभवति ।

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[1] निजमत [2] मनसि [3] दृढबद्धं प्रभवतु

अविद्यारण्यानीकुहरविहरन्मामकमनः-
प्रमाद्यन्मातङ्गप्रथमनिगलं पादयुगलम् ॥ ५९

सवित्री मुक्तानां सकलजगदेनःप्रशमनी
गरीयोभिस्तीर्थैरुपचितरसा यामुनमुखैः ।
[1]निरुच्छेदा निम्नेतरमपि समाप्लावयति मां
यदृच्छाविक्षेपात् यतिपतिदयादिव्यतटिनी ॥ ६०

चिन्ताशेषदुरर्थदन्तुरवचःकन्थाशतग्रन्थिलाः
सिद्धान्ता न समिन्धते यतिवरग्रन्थानुसंधायिनी ।
मुक्ताशुक्तिविशुद्धसिद्धतटिनीचूडालचूडापदः
किं कुल्यां कलयेत खण्डपरशुर्मण्डूकमञ्जूषिकाम् ॥

वन्दे तं यमिनां धुरन्धरमहं मानान्धकारद्रुहा
पन्थानं परिपन्थिनां निजदृशा रुन्धानमिन्धानया ।
दत्तं येन दयासुधाम्बुनिधिना पीत्वा विशुद्धं पयः
काले नः करिशैलकृष्णजलदः काङ्क्षाधिकं वर्षति ॥

काषायेण गृहीतपीतवसना दण्डैस्त्रिभिर्मण्डिता
सा मूर्तिर्मुरमर्दनस्य जयति त्रय्यन्तसंरक्षिणी ।

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1 दुरुच्छेदा

यत्प्रख्यापिततीर्थवर्धितधियामभ्यस्यतां यद्गुणान्
आसिन्धोरनिदंप्रदेशनियता कीर्तिः प्रजागर्ति नः ॥

लिप्से लक्ष्मणयोगिनः पदयुगं रथ्यापरागच्छटा-
रक्षारोपणधन्यसूरिपरिषत्सीमन्तसीमान्तिकम् ।
भिक्षापर्यटनक्षणेषु बिभरांचक्रे गलत्किल्बिषा
यद्विन्यासमिषेण [1]पत्रमकरीमुद्रां समुद्राम्बरा ॥ ६४

नानातन्त्रविलोभितेन मनसा निर्णीतदुर्नीतिभिः
कष्टं कुत्सितदृष्टिभिर्यतिपतेरादेशवैदेशिकैः ।
व्यासो हासपदीकृतः परिहृतः प्राचेतसश्चेतसः
क्लृप्तःकेलिशुकःशुकः स च [2]मुधाबाधाय बोधायनः ॥

अध्यां तिष्ठति मामिका मतिरसावाजन्मराजन्वती
पत्या संयमिनामनेनजगता मत्याहितच्छेदिना ।
यत्सारस्वतदुग्धसागरसुधासिद्धौषधास्वादिनां
प्रस्वापाय न बोभवीति भगवन्मायामहायामिनी ॥

शुद्धादेशवशंवदीकृतयातिक्षोणीशवाणीशता-
प्रत्यादिष्टबहिर्गतिः श्रुतिशिरःप्रासादमासीदति ।

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1 पद्ममकरीमुद्रां 2 मुधाबोधाय

दुग्धोदन्वदपत्यसन्निधिसदासामोददामोदर-
श्लक्ष्णालोकनदौर्ललित्यललितोन्मेषा मनीषा मम ॥ ६७

आस्तां नाम यतीन्द्रपद्धतिजुषामाजानशुद्धा मतिः
तच्चाव्याजविदग्धमुग्धमधुरं सारस्वतं शाश्वतम् ।
को वा चक्षुरुदञ्चयेदपि पुरः साटोपतर्कच्छटा
शस्त्राशस्त्रिविहारसंभृतरणास्वादेषु वादेषु नः ॥ ६८

पर्याप्तं पर्यचैषं कणचरणकथामाक्षपादं शिशिक्षे
मीमांसामांसलात्मा समजनिषि मुहुः सांख्ययोगौ समाख्यम् ।
इत्थं तैस्तैर्यतीन्द्रत्रुटितबहुमृषातन्त्रकान्तारपान्थैः
अन्तर्मोहक्षपान्धैरहह किमिह नश्चिन्तनीयं तनीयः ॥ ६९

[1]गाथा ताथागतानां गलति गमनिका कापिली काऽपि लीना
क्षीणा काणादवाणी द्रुहिणहरगिरः सौरभं नारभन्ते ।
क्षामा कौमारिलोक्तिर्जगति गुरुमतं गौरवाद् दूरवान्तं
का शङ्का शङ्करादेर्भजति यतिपतौ भद्रवेदीं त्रिवेदीम् ॥ ७०

विष्वग्व्यापिन्यगाधे यतिनृपतियशःसंपदेकार्णवेऽस्मिन्
श्रद्धाशुद्धावगाहैः शुभमतिभिरसौ वेङ्कटेशोऽभिषिक्तः ।

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1 गाघा

प्रज्ञादौर्जन्यगर्जत्प्रतिकथकवचस्तूलवातूलवृत्त्या

समत्या सारवत्या समतनुत सतां प्रीतिमेतां समेताम् ॥

आशामतङ्गजगणानविषह्यवेगान्

पादे यतिक्षितिभृतः प्रसभं निरुन्धन् ।

कार्यः कथाहवकुतूहलिभिः परेषां

कर्णे स एष कवितार्किकसिंहनादः ॥ ७२

उपशमितकुदृष्टिविप्लवानाम्

उपनिषदामुपचारदीपिकेयम् ।

कबलितभगवद्विभूतियुग्मां

दिशतु मतिं यतिराजसप्ततिर्नः ॥ ७३

करतलामलकीकृत[1]सत्पथाः

श्रुतिवतंसितसूनृतसूक्तयः ।

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[1] सत्कथाः

दिवसतारकयन्ति समत्सरान्
यतिपुरन्दरसप्ततिसादराः ॥ ७४

॥ इति श्रीनिगमान्तगुरुभिरनुगृहीता
यतिराजसप्ततिः ॥

कवितार्किकसिंहाय कल्याणगुणशालिने ।
श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

॥ श्रीमते निगमान्तमहादेशिकाय नमः ॥

॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीब्रह्मतन्त्रस्वतन्त्रगुरवे नमः ॥

श्रीब्रह्मतन्त्रस्वतन्त्रगुरुभिरनुगृहीतः

॥ अवतारश्लोकः ॥

पर्यायभाष्यकाराय प्रणतार्तिं विधून्वते ।
ब्रह्मतन्त्रस्वतन्त्राय द्वितीयब्रह्मणे नमः ॥

चैत्रार्द्रसंभवं विष्णुदर्शनस्थापनोत्सुकम् ।
तुण्डीरमण्डले शेषमूर्तिं रामानुजं भजे ॥ १

(दिव्यसूरिस्तोत्रे)

॥ इति श्रीब्रह्मतन्त्रस्वतन्त्रगुरुभिरनुगृहीतः
अवतारश्लोकः ॥

पर्यायभाष्यकाराय प्रणतार्तिं विधून्वते ।
ब्रह्मतन्त्रस्वतन्त्राय द्वितीयब्रह्मणे नमः ॥

॥ श्रीब्रह्मतन्त्रस्वतन्त्रगुरवे नमः ॥

॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीघटिकाशतवात्स्यवरदगुरवे नमः ॥

श्रीघटिकाशतवात्स्यवरदगुरुभिरनुगृहीताः

॥ [1]यतिराजविजयश्लोकाः ॥

नमो वरदविष्णवार्यनयनानन्ददायिने ।
वात्स्याय वरदार्याय वादिनीहारभास्वते ॥

मायाविमोहितसुरानसुरानलावीत्
येनाच्युतस्स कुहनासमयैर्मनुष्यान्
संमोहयत्सु पुनरेषु सुदर्शनोऽपि
तानेव जेतुमधुना यतिशेखरोऽभूत् ॥ १

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1 श्रीघटिकाशतवात्स्यवरदगुरुभिः [एते श्रीश्रुतप्रकाशिकाप्रसूतेः श्रीनडादूरम्माळ् वात्स्यवरदगुरोः वंश्याः, श्रीनिगमान्तमहादेशिकस्य प्रशिष्याः, श्रीपरकालमठस्थापकस्य ब्रह्मतन्त्रस्वतन्त्रगुरोः शिष्याः, श्रीमदहोबिलमठस्थापकस्य शठकोपमुनेः आचार्याः ।] अनुगृहीतात् यतिराजविजयनाटकात् उद्धृता इमे श्लोकाः ॥

त्रिदण्डकाषायशिखोपवीतैः
प्रसाधयन् पारमहंस्यलक्ष्मीम् ।
वैकुण्ठमारोपयितुं मुमुक्षून्
सोपानकारी यतिराज एषः ॥ २

स एष साक्षात्कृतकृष्णदत्तां
निक्षेपविद्यां निरवद्यभूमा ।
गद्यात्मना कृष्णजनोपभोग्यां
संवादरूपां विदधे दयालुः ॥ ३

प्रमाणेष्वेष वेदान्तः प्रमेयेषु परः पुमान् ।
प्रमातृषु यतीन्द्रोऽयं न द्वितीयमपेक्षते ॥ ४

कर्मव्याजकृताखिलात्मनिवहक्लेशावबोधस्फुरत्-
पश्चात्तापकृपाविमोचितजगज्जन्मादिलीलादरम् ।
भोगैकप्रवणं विधास्यति परं ब्रह्मापि दत्ताभयः
भूतेभ्यो यतिराज एष इति मे चेतस्यभून्निश्चयः ॥ ५

देहाक्षादिविलक्षणोऽणुरजडो नित्योऽहमर्थोऽमल-
ज्ञानानन्दमयोऽप्यतन्मय इव भ्राम्यत्यविद्यावृतः ।
पञ्चक्लेशविपाकपावकशिखालीढस्य तस्यात्मनः
निर्वाणाय निसर्गसौहृदनिधे ! नान्या गतिस्त्वां विना ६

सर्वज्ञो न न वेद तस्य करुणाराशेरुपेक्षा कुतः
सर्वेशः किमसौ न शक्ष्यति परित्रातुं तथापि प्रभुः ।
सर्वान् रक्षति यत्कटाक्षकणिकापेक्षी नरानुद्धरन्
संसारांबुनिधेः स एव हि गुरुः सर्वोत्तरं दैवतम् ॥ ७

त्रिवर्गमवधीरयन् त्रिविधचेतनाचेतन-
प्रपञ्चमयकञ्चुके भगवति स्वयं ज्योतिषि ।
निवेशितधियां सतां निखिलमङ्गलैकास्पदं
तमेव कथयन् गतिं यतिभिरीडितः क्रीडति ॥ ८

कुदर्शनानीतरदर्शनानि
यतीन्द्र ! कुर्वन्निजदर्शनेन ।
संयक् श्रुतिन्यायकलापदर्शी
सुदर्शनोऽसि प्रियदर्शनस्त्वम् ॥ ९

काले वर्षतु वासवः क्षितिभुजो रक्षन्तु संयक् महीं
सर्वे सन्तु निरामयाश्च कृतिनः सत्वोत्तराः प्राणिनः ।

पुण्या लोकमिदं पुनातु भगवद्भक्तिः चिरस्थायिनी
मालावत् यतिशेखरस्य विहरत्वाज्ञा नृणां मूर्धसु ॥ १०

॥ इति श्रीघटिकाशतवात्स्यवरदगुरुभिरनुगृहीताः
यतिराजविजयश्लोकाः ॥

नमो वरदविष्ण्वार्यनयनानन्ददायिने ।
वात्स्याय वरदार्याय वादिनीहारभास्वते ॥

॥ श्रीघटिकाशतवात्स्यवरदगुरवे नमः ॥

॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीवरवरमुनये नमः ॥

श्रीवरवरमुनिभिरनुगृहीता

॥ यतिराजविंशतिः ॥

यः स्तुतिं यतिपतिप्रसादिनीं
व्याजहार यतिराजविंशतिम् ।
तं प्रपन्नजनचातकांबुदं
नौमि सौम्यवरयोगिपुङ्गवम् ॥

-:o:-

श्रीमाधवांघ्रिजलजद्वयनित्यसेवा-
प्रेमाविलाशयपराङ्कुशपादभक्तम् ।
कामादिदोषहरमात्मपदाश्रितानां
रामानुजं यतिपतिं प्रणमामि मूर्ध्ना ॥ १

श्रीरङ्गराजचरणांबुजराजहंसं
श्रीमत्पराङ्कुशपदाम्बुजभृङ्गराजम् ।

श्रीभट्टनाथपरकालमुखाब्जमित्रं
श्रीवत्सचिह्नशरणं यतिराजमीडे ॥ २

वाचा यतीन्द्र ! मनसा वपुषा च युष्मत्-
पादारविन्दयुगलं भजतां गुरूणाम् ।
कूराधिनाथकुरुकेशमुखाद्यपुंसां
पादानुचिन्तनपरस्सततं भवेयम् ॥ ३

नित्यं यतीन्द्र ! तव दिव्यवपुस्स्मृतौ मे
सक्तं मनो भवतु वाग्गुणकीर्तनेऽसौ ।
कृत्यं च दास्यकरणं तु करद्वयस्य
वृत्यन्तरेऽस्तु विमुखं करणत्रयं च ॥ ४

अष्टाक्षराख्यमनुराजपदत्रयार्थ-
निष्ठां ममात्र वितराद्य यतीन्द्र ! नाथ ! ।
शिष्टाग्रगण्यजनसेव्यभवत्पदाब्जे
हृष्टास्तु नित्यमनुभूय ममास्य बुद्धिः ॥ ५

अल्पाऽपि मे न भवदीयपदाब्जभक्तिः
शब्दादिभोगरुचिरन्वहमेधते हा ! ।
मत्पापमेव हि निदानममुष्य नान्यत्
तद्वारयार्य यतिराज ! दयैकसिन्धो ! ॥ ६

वृत्त्या पशुर्नरवपुस्त्वहमीदृशोऽपि
श्रुत्यादिसिद्धनिखिलात्मगुणाश्रयोऽयम् ।
इत्यादरेण कृतिनोऽपि मिथः प्रवक्तुः
अद्याऽपि वञ्चनपरोऽत्र यतीन्द्र ! वर्ते ॥ ७

दुःखावहोऽहमनिशं तव दुष्टचेष्टः
शब्दादिभोगनिरतः शरणागताख्यः ।
त्वत्पादभक्त इव शिष्टजनौघमध्ये
मिथ्या चरामि यतिराज ! ततोऽस्मि मूर्खः ॥ ८

नित्यं त्वहं परिभवामि गुरुं च मन्त्रं
तद्देवतामपि न किंचिदहो बिभेमि ।
इत्थं शठोऽप्यशठवत् भवदीयसंघे
धृष्टश्चरामि यतिराज ! ततोऽस्मि मूर्खः ॥ ९

हा ! हन्त ! हन्त ! मनसा क्रियया च वाचा
योऽहं चरामि सततं त्रिविधापचारान् ।
सोऽहं तवाप्रियकरः प्रियकृद्वदेव
कालं नयामि यतिराज ! ततोस्मि मूर्खः ॥ १०

पापे कृते यदि भवन्ति भयानुताप-
लज्जाः पुनः करणमस्य कथं घटेत ।

मोहेन मे न भवतीह भयादिलेशः
तस्मात् पुनःपुनरघं यतिराज ! कुर्वे ॥ १ १

अन्तर्बहिस्सकलवस्तुषु सन्तमीशं
अन्धः पुरस्स्थितमिवाहमवीक्षमाणः ।
कन्दर्पवश्यहृदयः सततं भवामि
हन्त ! त्वदग्रगमनस्य यतीन्द्र ! नार्हः ॥ १२

तापत्रयीजनितदुःखनिपातिनोऽपि
देहस्स्थितौ मम रुचिस्तु न तन्निवृत्तौ ।
एतस्य कारणमहो मम पापमेव
नाथ ! त्वमेव हर तद्यतिराज ! शीघ्रम् ॥ १३

वाचामगोचरमहागुणदेशिकाग्र्य-
कूराधिनाथकथिताखिलनैच्यपात्रम् ।
एषोऽहमेव न पुनः जगतीदृशस्तत्
रामानुजार्य ! करुणैव तु मद्गतिस्ते ॥ १४

शुद्धात्मयामुनगुरूत्तमकूरनाथ-
भट्टाख्यदेशिकवरोक्तसमस्तनैच्यम् ।
अद्यास्त्यसंकुचितमेव मयीह लोके
तस्माद्यतीन्द्र करुणैव तु मद्गतिस्ते ॥ १५

शब्दादिभोगविषया रुचिरस्मदीया
नष्टा भवत्विह भवद्दयया यतीन्द्र ! ।
त्वद्दासदासगणनाचरमावधौ यः
तद्दासतैकरसताऽविरता ममास्तु ॥ १६

श्रुत्यग्रवेद्यनिजदिव्यगुणस्वरूपः
प्रत्यक्षतामुपगतस्त्विह रङ्गराजः ।
वश्यस्सदा भवति ते यतिराज ! तस्मात्
शक्तस्स्वकीयजनपापविमोचने त्वम् ॥ १७

कालत्रयेऽपि करणत्रयनिर्मितातिपापक्रियस्य शरणं भगवत्क्षमैव ।
सा च त्वयैव कमलारमणेऽर्थिता यत्
क्षेमस्स एव हि यतीन्द्र भवच्छ्रितानाम् ॥ १८

श्रीमन् ! यतीन्द्र ! तव दिव्यपदाब्जसेवां
श्रीशैलनाथकरुणापरिणामदत्ताम् ।
तामन्वहं मम विवर्धय नाथ तस्याः
कामं विरुद्धमखिलं च निवर्तय त्वम् ॥ १९

विज्ञापनं यदिदमद्य तु मामकीनं
अङ्गीकुरुष्व यतिराज ! दयाम्बुराशे ।

अज्ञोऽयमात्मगुणलेशविवर्जितश्च
तस्मादनन्यशरणो भवतीति मत्वा ॥ २०

॥ इति श्रीवरवरमुनिभिरनुगृहीता
यतिराजविंशतिः ॥

इति यतिकुलधुर्यमेधमानैः
श्रुतिमधुरैरुदितैः प्रहर्षयन्तम् ।
वरवरमुनिमेव चिन्तयन्ती
मतिरियमेति निरत्ययं प्रसादम् ॥

॥ श्रीमते वरवरमुनये नमः ॥

॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीवादिभीकरगुरवे नमः ॥

श्रीवादिभीकरगुरुभिरनुगृहीतं

॥ श्रीरामानुजसुप्रभातम् ॥

जय जय यतिसार्वभौमामलस्वान्त ! तुभ्यं नमः
जय जय जनिसिन्धुमग्नात्मसन्तारकग्रामणीः ! ।
जय जय भजनीय ! कूरेशमुख्यैः प्रसीद प्रभो !
जय जय विदुषां निधे ! जागृहि श्रीनिधे ! जागृहि ॥ १

पूर्णार्यपूर्णकरुणापरिलब्धबोध !
वैराग्यभक्तिमुखदिव्यगुणामृताब्धे ! ।
श्रीयामुनार्यपदपङ्कजराजहंस !
रामानुजार्य ! भगवन् ! तव सुप्रभातम् ॥ २

आनेतुमद्य वरदस्य गजाद्रिभर्तुः
पानीयमच्छमतिशीतमगाधकूपात् ।

ध्वान्तं निरस्तमरुणस्य करैस्समन्तात्
रामानुजार्य ! भगवन् ! तव सुप्रभातम् ॥ ३

श्रीरङ्गराजपदपङ्कजयोरशेष-
कैङ्कर्यमाकलयितुं सकुतूहलस्त्वम् ।
उत्तिष्ठ नित्यकृतिमप्यखिलां च कर्तुं
रामानुजार्य ! भगवन् ! तव सुप्रभातम् ॥ ४

त्वां वीक्षितुं समुपयाति वृषाचलेन्द्रः
त्वत्संप्रक्लृप्तवरशङ्खरथाङ्गपाणिः ।
संयोजितामुरसि मां भवतैव बिभ्रत्
रामानुजार्य ! भगवन् ! तव सुप्रभातम् ॥ ५

श्रीमत्कुरङ्गपरिपूर्णविभुस्त्वदुक्तं
श्रीभाष्यशास्त्रममलं त्वयि भक्तियुक्तः ।
श्रोतुं समिच्छति यतीन्द्र ! सितोर्ध्वपुण्ड्रः
तं बोधयार्थमखिलं तव सुप्रभातम् ॥ ६

श्रीभाष्यमालिखितुमात्तविशाललेख्यः
श्रीवत्सचिह्नगुरुरानतदिव्यगात्रः ।
वेदान्तसूत्रमपि वक्तुममुष्य सर्वं
उत्तिष्ठ लक्ष्मणमुने ! तव सुप्रभातम् ॥ ७

श्रीमान् स पूर्णवटुरादरतः प्रगृह्य
श्रीपादुकां यतिपते ! पदयोः प्रयोक्तुम् ।
द्वारि स्थितिं वितनुते प्रणतार्तिहारिन् !
रामानुजार्य ! भगवन् ! तव सुप्रभातम् ॥

काषायवस्त्रकटिसूत्रकमण्डलूंश्च
श्रीदन्तकाष्ठमपि देशिकसार्वभौमाः ।
पाणौ निधाय निवसन्ति विशुद्धगात्राः
रामानुजार्य ! भगवन् ! तव सुप्रभातम् ॥ ९

त्वां बोधयन्ति गुरवः प्रथिता महान्तः
श्रीवैष्णवाश्च यमिनस्तव पादभक्ताः ।
एकान्तिनश्च विमलास्त्वदनन्यभावाः
तान् पालयाद्य यतिशेखर ! सुप्रभातम् ॥ १०

ब्राह्मे प्रबुध्य विबुधाः स्वगुरून् प्रणम्य
रामानुजाय नम इत्यसकृत् ब्रुवाणाः ।
अष्टाक्षरं सचरमं द्वयमुच्चरन्ति
रामानुजार्य ! भगवन् ! तव सुप्रभातम् ॥ ११

प्रातः पठन्ति परमद्राविडप्रबन्ध
गायत्रिमन्त्रशतमष्टशिरस्कमच्छम् ।

श्रीवैष्णवास्तव पदाब्जनिविष्टभावाः
रामानुजार्य ! भगवन् ! तव सुप्रभातम् ॥ १२

आराधनं रचयितुं कमलासखस्य
श्रीयाद्वाचलपतेः विविधोपचारैः ।
पातुं च दृष्टिकमलेन नतानशेषान्
रामानुजार्य ! भगवन् ! तव सुप्रभातम् ॥ १३

ससेव्य ! सप्तशतसंयमिसार्वभौमैः
सद्देशिकैः सकलशास्त्रविदां वरिष्ठैः ।
एकान्तिभिः परमभागवतैर्निषेव्य !
रामानुजार्य ! भगवन् ! तव सुप्रभातम् ॥ १४

गद्यत्रयं निगमशेखरदीपसारौ
वेदार्थसंग्रहमपि ग्रथितं च नित्यम् ।
गीतार्थभाष्यमपि देशिकपुङ्गवानां
दातुं प्रसीद यतिशेखर ! सुप्रभातम् ॥ १५

पादांबुजं यतिपते ! शरणं विहर्तुं
संगत्य संसरणवारिविलंघनोत्काः ।
आयान्ति हस्तकमलाभिधृतोपचाराः
तान् पाहि करुणया तव सुप्रभातम् ॥ १६

स्नातुं कवेरतनयासलिलेषु शिष्यैः
आचार्यपूरुषवरैः यतिभिर्विशुद्धैः ।
श्रीवैष्णवैश्च सह सेव्य ! महानुभावैः
रामानुजार्य ! भगवन् ! तव सुप्रभातम् ॥ १७

रामानुजार्य ! रमणीयगुणाभिराम !
रागादिदूरगगुरो ! गुरुसार्वभौम ! ।
सत्त्वप्रधान ! शरणागतवत्सल ! त्वत्पादा-
ब्जयोरिह परत्र च किंकरः स्याम् ॥ १८

॥ इति श्रीवादिभीकरगुरुभिरनुगृहीतं
श्रीरामानुजसुप्रभातम् ॥

॥ श्रीवादिभीकरगुरवे नमः ॥

॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीवादिभीकरगुरवे नमः ॥

श्रीवादिभीकरगुरुभिरनुगृहीतं

॥ श्रीभाष्यकारमंगलम् ॥

श्रीपराङ्कुशपादाब्जसुरभीकृतमौलये ।
श्रीवत्सचिह्ननाथाय यतिराजाय मंगलम् ॥ १

नाथपद्माक्षरामार्यपादपङ्कजसेविने ।
सेव्याय सर्वयमिनां यतिराजाय मंगलम् ॥ २

पूर्णाय पूर्णकरुणापात्रायामिततेजसे ।
मालाधरप्रियायास्तु यतिराजाय मंगलम् ॥ ३

संसेव्य यामुनाचार्यं एकलव्योस्म्यहं गुरोः ।
इत्येवं वदते नित्यं यतिराजाय मंगलम् ॥ ४

श्रीकाञ्चीपूर्णमिश्रोक्तरहस्यार्थविदे सदा ।
देवराजप्रियायास्तु यतिराजाय मंगलम् ॥ ५

श्रीमद्गोष्ठीपुरीपूर्णदिव्याज्ञां कुर्वते मुदा ।
श्लोकार्थं गृह्णते तस्मात् यतिराजाय मंगलम् ॥ ६

कूरेशकुरुकानाथदाशरथ्यादिदेशिकाः ।
यच्छिष्या भान्ति ते तस्मै यतिराजाय मंगलम् ॥ ७

चरमश्लोकतत्त्वार्थं ज्ञात्वार्याज्ञां विलंघ्य च ।
दिशते तं स्वकीयेभ्यः यतिराजाय मंगलम् ॥ ८

श्रीशैलपूर्णकृपया श्रीरामायणमर्थतः ।
भक्त्या येन श्रुतं तस्मै यतिराजाय मंगलम् ॥ ९

शङ्करादिकुदृष्टीनां बाह्यानां निधनाय च ।
श्रीभाष्यं कुर्वते तस्मै यतिराजाय मंगलम् ॥ १०

कुर्वन्नुपनिषद्भाष्यं जगद्रक्षां करोति यः ।
दायायाः परतन्त्राय भाष्यकाराय मंगलम् ॥ ११

द्रमिडोपनिषद्व्याख्यां कालयेति कृपाबलात् ।
शासते कुरुकेशं तं भाष्यकाराय मंगलम् ॥ १२

गत्वा तु शारदापीठं वृत्तिं बोधायनस्य च ।
अवलोक्यागतायास्तु भाष्यकाराय मंगलम् ॥ १३

परमाणुमृषावादिवादसंहारकारिणे ।
तस्मै भगवते श्रीमद्भाष्यकाराय मंगलम् ॥ १४

श्रीमत्कुरङ्गपूर्णाय श्रीभाष्यं वदते स्वयम् ।
पित्रे संपत्सुतस्यापि भाष्यकाराय मंगलम् ॥ १५

दत्त्वा वृषगिरीशस्य शंखचक्रे रमापतेः ।
परमप्रीतियुक्ताय भाष्यकाराय मंगलम् ॥ १६

सन्न्यासं कुर्वते काञ्च्यां अनन्तसरसीतटे ।
वरदे न्यस्तभाराय भाष्यकाराय मंगलम् ॥ १७

श्रीमन्महाभूतपुरे श्रीमत्केशवयज्वनः ।
कान्तिमत्यां प्रसूताय यतिराजाय मंगलम् ॥ १८

शेषो वा सैन्यनाथो वा श्रीपतिर्वेति सात्त्विकैः ।
वितर्क्याय महाप्राज्ञैः यतिराजाय मंगलम् ॥ १९

प्रकृष्टगुणपूर्णाय प्राप्याय स्वांघ्रिसेविनाम् ।
प्रपन्नसार्थवाहाय यतिराजाय मंगलम् ॥ २०

वेदात्मकप्रमाणेन सात्त्विकैश्च प्रमातृभिः ।
प्रमेयेण सह श्रीमान् वर्धतां यतिशेखरः ॥ २१

॥ इति श्रीवादिभीकरगुरुभिरनुगृहीतं
श्रीभाष्यकारमङ्गलम् ॥

॥ श्रीवादिभीकरगुरवे नमः ॥

॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते वेङ्कटाध्वरिणे नमः ॥

श्रीवेङ्कटाध्वरिगुरुभिरनुगृहीताः

॥ श्रीरामानुजवर्णनाश्लोकाः ॥

एषा भूतपुरी निरीक्षितचरी दोषापहन्त्री मया
श्रीमानत्र गुणाब्धिराविरभवत् रामानुजार्यो मुनिः ।
त्र्य्यन्तामृतसिन्धुमन्थनभवद्धय्यंगवीनात्मकं
विज्ञानं यदुपज्ञमेव विदुषामद्यापि विद्योतते ॥ १

कामादिवैरिगणभीमानवद्यनिजनामाभिलाषगरिमा
वैमानिकार्यसमभूमा मतौ वचनसीमातिलंघिमहिमा ।
श्रीमाननूनकलसोमाननो विमलधामावमानितरविः
क्षेमाणि जृम्भयतु भूमावमुत्र स च रामानुजो यतिपतिः ॥

स जयति रामानुजयतिः
अजयति परवादिनं यदीयोक्तिः ।

संजयति बोधमनघं

रञ्जयति बुधान् व्यथां च भञ्जयति ॥ ३

ते मीमांसाशास्त्र-

प्रमथनपरिकलितबुधजनानन्दाः ।

लक्ष्मणमुनेः प्रबन्धाः

लक्ष्मणपूर्वजशरा इव जयन्ति ॥ ४

रामानुजाय गुरवे नरवेषभाजे

शेषाय धृतकलये कलये प्रणामान् ।

यो मादृशानपि कृशान् परिपातुकामः

भूमाववातरदुदाश्चितबोधभूमा ॥ ५

रामानुजौ यामुनतीर्थसेवा-

परावुदीतौ नरकं निरोद्धुम् ।

तयोः पुराणः प्रणिनाय गीतां

तस्या नवीयस्तु ततान टीकाम् ॥ ६

यामुनतीर्थाश्रमिणौ

रामानुजमुनिर्मुकुन्दश्च ।

आद्यं त्रिवेणुधरमाधिकं

अन्यदन्ताद्यमेकवेणुधरम् ॥ ७

नित्यं हेयगुणावधूननपराः नैर्गुण्यवादाः श्रुतौ
मुख्यार्थाः सगुणोक्तयः शुभगुणप्रख्यापनात् ब्रह्मणः ।
अद्वैतश्रुतयो विशिष्टविषयाः निष्कृष्टरूपाश्रया
भेदोक्तिः तदिहाखिलश्रुतिहितं रामानुजीयं मतम् ॥ ८

जयतु जगति लक्ष्मणार्यपक्षः
जयतु वचः श्रुतिमौलिदेशिकानाम् ।
जयतु निगमवर्त्मनिस्सपत्नं
जयतु चिराय च मूर्तिरञ्जनाद्रौ ॥ ९

(विश्वगुणादर्शचम्पूतः)

॥ इति श्रीवेङ्कटाध्वरिगुरुभिरनुगृहीताः
श्रीरामानुजवर्णनाश्लोकाः ॥

॥ श्रीमते वेङ्कटाध्वरिणे नमः ॥

॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ प्रार्थनापञ्चकम् ॥

यतीश्वर ! श‍ृणु श्रीमन् ! कृपया परया तव ।
मम विज्ञापनमिदं विलोक्य वरदं गुरुम् ॥ १

अनादिपापरचितां अन्तःकरणनिष्ठिताम् ।
यतीन्द्र ! विषये सान्द्रां विनिवासय वासनाम् ॥ २

अपि प्रार्थयमानानां पुत्रक्षेत्रादिसंपदाम् ।
कुरु वैराग्यमेवात्र हितकारिन् यतीन्द्र ! नः ॥ ३

यथापराधा न स्युर्मे भक्तेषु भगवत्यपि ।
तथा लक्ष्मणयोगीन्द्र ! यावद्देहं प्रवर्तय ॥ ४

आमोक्षं लक्ष्मणार्य ! त्वत्प्रबन्धपरिशीलनैः ।
कालक्षेपोऽस्तु नः सद्भिः सहवासमुपेयुषाम् ॥ ५

इत्येतत् सादरं विद्वान् प्रार्थनापञ्चकं पठन् ।
प्राप्नुयात् परमां भक्तिं यतिराजपदाब्जयोः ॥ ६

॥ इति प्रार्थनापञ्चकम् ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

अनेकाचार्यैरनुगृहीताः

॥ श्रीरामानुजस्तवश्लोकाः ॥

काषायशोभिकमनीयशिखानिवेशं
दण्डत्रयोज्वलकरं विमलोपवीतम् ।
उद्यद्दिनेशनिभमुल्लसदूर्ध्वपुण्ड्रं
रूपं तवास्तु यतिराज ! दृशोर्ममाग्रे ॥ १

नमः प्रणवशोभितं नवकषायखण्डाम्बरं
त्रिदण्डपरिमण्डितं त्रिविधतत्त्वनिर्वाहकम् ।
दयाञ्चितदृगञ्चलं दलितवादिवाग्वैभवं
शमादिगुणसागरं शरणमेमि रामानुजम् ॥ २

एतानि तानि भुवनत्रयपावनानि
संसाररोगशकलीकरणौषधानि ।

जिह्वातले मम लिखानि यथा शिलायां
रामानुजेति चतुराण्यमृताक्षराणि ॥ ३

(केषांचित् पूर्वाचार्याणाम्)

सनातनसरस्वतीकुमुदसंपदुज्जृम्भकैः
अपाकृततमोभरैः अपहृताभितापांकुरैः ।
वचोनिचयचन्द्रिकाविलसितैस्स विष्णोः पदे
विशुद्धिमभिदर्शयन् वितनुतां यतीन्दुः श्रियम् ॥ ४

महीयांसं हर्षं मनसि वितरीतुं तनुभृतां
उदीतौ द्वौताराप्रियतमयतिक्ष्मापरिबृढौ ।
कालादानाद्यो भजाति लघुतां पश्यत जनाः
परो दोषापेतः प्रथयति ततो हन्त गुरुताम् ॥ ५

(श्रीकौशिककवितार्किकसिंहामिश्राः
आचार्यचम्पूग्रन्थे)

श्रीमान् रामानुजार्यो जगति विजयतामग्रयायी यतीनां
यन्नामोल्लापमात्रात् नरपतितनयां प्रात्यजत् ब्रह्मरक्षः ।
यस्याभाति त्रिदण्डी चिदचिदपि परं चेति तत्त्वत्रयस्य
स्थित्यादिस्थापनार्थं पृथगभिकलिता केतुदण्डत्रयीव ॥ ६

यत्कीर्तिः स्वमतप्रवेशसुहृदां अङ्गेषु पुण्ड्रायते
स्वान्ते सत्त्वगुणायतेऽथ भगवद्ध्यानाख्यगङ्गायते ।
सन्तोषादधिरोहतां हरिपदं तत्सूत्रयन्त्रायते
जीयादेष यतीश्वरो भुवि चिरं भूयाच्च नस्सम्पदे ॥ ७

वल्मीकप्रभवो मुनिः स्वयमिह प्रोक्तो बुधेन्द्रैः कविः
वल्मीकप्रभवेन्द्र एष यमिनां श्रेष्ठः श्रुतः पण्डितः ।
व्यासस्सोऽपि पराशरेण जनितः श्रीकेशवार्यैः गुरुः
शेषश्च स्वयनित्यबोधि धरणौ को वा यतीन्द्रोस्समः ॥ ८

(श्रीवञ्चीश श्रीनिवासाचार्याः-श्रीयतिपति-
वैभवदीपिकायाम्)

उदयगिरिसमृद्धो यः कराग्रेण पृथ्वीं
अपहततिमिरौघां अद्भुतार्थप्रकाशाम् ।
अकृत निगममूर्तिः गोनिधिर्मुक्तिनेता
जयति स यतिराजो भास्करो लोकबन्धुः ॥ ९

(श्रीमदभिनवदेशिकवीरराघवाचार्यस्वामिनः,
श्रुतप्रकाशिकाभूमिकायाम्)

-:0:-

॥ इति अनेकाचार्यैरनुगृहीताः
श्रीरामानुजस्तवश्लोकाः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीः ॥

॥ श्रीनिधये नमः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ [1]यतिपतिषण्णवतिः ॥

कविताजितकल्लोलिकन्यकाकान्तवक्षसे ।
करुणादिगुणाढ्याय कमलानिधये नमः ॥

(1. अनुष्टुभ्)

वन्दे[2]नलाग्रजशरच्चापजं चापपत्तने ।
कुर्वन् [3]नलानुजशरन्मधुजातयतिस्तुतिम् ॥ १

1 'आगामिनि पिङ्गले वत्सरे भगवतः श्रीरामानुजस्य षोडशी षष्टिपूर्तिः (960 संवत्सराणां पूर्तिः) भविता। सा च उत्सवैः पूर्णा कर्तव्या। तदङ्गतया श्रीरामानुजविषयकाः प्रबन्धाः उपन्यासाश्च विद्वद्भिः कर्तव्याः।' इति प्रार्थये।'' — इति श्रीकाञ्ची- विद्वद्वरेण्य- पद्मभूषण- महामहिमोपाध्याय, प्रतिवादि-भयङ्करमण्णङ्गराचार्यस्वामिनः स्वकीय 'रामानुजन्' नाम द्रमिडपत्रिकायां संदेशमदिशन्। श्रीकवीश्वराः तेन संदेशेन प्रचोदिताः 960 संवत्सरपूर्तिजन्मर्क्षोत्सवत्वात् अस्य, 96 श्लोकैः पूर्णां इमां यतिपतिषण्णवतिं अरचयन्।

एवं शुभसन्देशावहरामानुजपत्रिकायै स्वकृतज्ञतां दर्शयन्तः 90--तमे श्लोके श्लेषेण श्रीरामानुजसाम्यं तस्या उपपादयन्ति कवीश्वराः ॥

पिङ्गलवत्सरे भगवतो रामानुजस्य अवतारः। स च भगवतः आदिशेषस्य अवतारविशेषः। छन्दश्शास्त्रकृत् पिङ्गलमुनिश्च तथा आदिशेषस्य अवताराविशेषः। अतः नानाविध (54) वृत्तैरभिपूर्णेयं षण्णवतिः कल्पिता कविसार्वभौमैः ॥

[2] नलाग्रजशरच्चापजः—राक्षसवत्सरे धनुर्मासे जातः इत्यर्थः। चापपत्तने-धनुष्पुरे। श्रीकविसार्वभौमानां गुरवः श्रीवात्स्यवेङ्कट-शेषार्यमहादेशिकाः राक्षसवर्षे चापमासि अवतारं कृतवन्तः। तत एवं वर्णना ॥

[3] नलानुजशरत्-पिंगलवत्सरः। मधुजातः-चैत्रमासे कृतावतारः 'मधुश्च माधवश्च वासन्तिकावृतू' इति भगवती श्रुतिः ॥

(2. पंक्तिविशेषः-
यतिनुतिः[1])

पिङ्गलनामकवत्सरजं मंगलदं यतिबृन्दपतिम् ।
पिङ्गलदर्शितवृत्तकुलैः अंगलसच्छुभपुण्ड्रमये ॥ २

(3. वियोगिनी)

अभिवन्द्य यतीन्द्रसंश्रयान्
अनघानाश्रितपापनाशकान् ।
अहमद्य करोमि सन्मुनेः
अतिहृद्यामलवृत्तमालिकाम् ॥ ३

(4. मालभारिणी)

भगवन्नुदितो [2]भवस्य तारे
मतमंहो ! स भवस्य तल्लुनासि ।
मधुमासभवस्तथा कथं वा
मधुविद्वेषिणि सक्तमानसोऽभूः ॥ ४

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[1] नवमिदं वृत्तम् । यतिनुतिरिति नामधेयमस्य अस्माभिः दत्तम् ॥
[2] भवस्य तारे :—आर्द्रानक्षत्रे—'आर्द्रा नक्षत्रं रुद्रो देवता' इति श्रुतिः ॥

भगवन्नुदितो भवस्य तारे
भवताराय नतस्य चेष्टसे त्वम् ।
मधुमासभवस्तथैव संयक्
मधुमद्धाष्ययुगं प्रणीतवान् त्वम् ॥ ५

(5. श्रीः)

श्रीस्ते । सा स्तात् ॥ ६

(6. स्त्री)

श्रीमन् ! योगिन् ! । विद्यां दद्याः ॥ ७

(7. मृगी)

दीव्यतान्मानसे । मे भवान् सन्ततम् ॥ ८

(8. कन्या)

योगिन्नस्मत्स्वामिन् !जीयाः । जीया योगिन्नस्मत्स्वामिन् !॥

(9. पंक्तिः)

श्रीयतिनेतुः ध्यानविधाता । पश्यति तत्त्वं वेदशिरस्थम् ॥

(10. प्रिया)

यतिराट्पदे निरतस्सदा ।
यमभीकरो भविता पुमान् ॥ ११

(11. तनुमध्या)

मूर्तिर्यतिनेतुः शोणायितवस्त्रा ।
वंशं कलयन्ती पायादघराशेः ॥ १२

(12. नरप्रिया[1])

भवति भाष्यकृत् भगवतः प्रियः ।
भवभयापहो भज तमुन्नतम् ॥ १३

(13. सोमराजी)

यदा लक्ष्मणार्यं मुदा पूजयेन्ना ।
तदा वेदशीर्ष्णां विदा शंसितस्स्यात् ॥ १४

(14. मदलेखा)

राजायं यतिपंक्तेः राजा सन् द्विजपंक्तेः ।
अज्ञानं भवरात्रेः नुद्यान्नस्तम एतत् ॥ १५

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1 नरप्रिया—नवमिदं वृत्तं कविप्रयुक्तम् ।
इदमस्माभिः दत्तं नामधेयमस्य ॥

रामायामयि रागं मा याया मम चित्त ! ।
गोदायास्सहजेऽस्मिन् मायाया हृति यायाः ॥ १६

[* अनुष्टुभ् *]

श्रीमद्रामानुजौ वन्दे गीतातद्भाष्यदायिनौ ।
वंशालंकृतहस्ताब्जौ गोदानाथसहोदरौ ॥ १७

अद्वैतं श्रवसां नेत्रैः द्वैतं च रसनासु यः ।
धत्ते स एव योगी सन् विशिष्टाद्वैतमब्रवीत् ॥ १८

(15. प्रमाणिका)

श्रुतिस्मृतिप्रमाणिका यतिप्रकाण्डभारती ।
सुधानिमग्नविग्रहं करोति पण्डितं जनम् ॥ १९

(16. गजगतिः)

बुधगणैरभिनुतो मुनिमणिः श्रितहरिः ।
श्रुतिशिरःकृतमतिः शुभततिं वितनुताम् ॥ २०

(17, बृहतीविशेषः–
यादवी[1])

यादववाञ्छितचेता यः यादवपूजितपादो यः ।
यादवपर्वतवासी यः यादववंशजचेता यः ॥ २१

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[1] नवमिदं वृत्तम् । एतदस्माभिः दत्तं नामधेयम् ॥

(18. बृहत्युपजातिः)

ब्राह्मणराक्षसपीडायाः भूपतिपुत्रीं पालयता।
ख्यापितरामानुजनाम्ना संयमिराजा तेन वयम्॥ २२

(19. चंपकमाला)

हन्त सनाथा तेन न चिन्ता
संसृतिरक्षोभूतपिशाचात्।
लक्ष्मणयोगीड्श्रीपदसक्तान्
लक्ष्मणपूर्वः पातुमिहास्ति॥ २३

मत्तमयूरो बाणरणेऽभूत्
खण्डितवीर्यो येन षडास्यः।
तं हि भुजङ्गं कश्चन चित्ते
हन्त विधत्ते श्रीयतिराजः॥ २४

(20. मत्ता)

मा मा चेतो धनमदमत्तान्
याया मर्त्यान् श्रुणु तव पथ्यम्।
योगीन्द्रो हे यतिशतमन्यो!
नाथेत्येवं वद सुखभाक् स्याः॥ २५

(21. पंक्तिविशेषः-
यतिमहिता[1])

अयि भज मानस ! यतिराजं
श्रितहितदायकपदरेणुम् ।
यदि भवभीकुलमपनेतुं
मतिरपि ते मुदमथ भोक्तुम् ॥ २६

(22. त्वरितगतिः)

मतमखिलं श्रुतिरहितं
यतिपतिना परिमथितम् ।
श्रुतिमधुरं परमरतं
जगति ततं जयतितराम् ॥ २७

(23. स्वागता)

धन्विनव्यपुरजातरसायाः
इष्टपूरकसहोदर ! धीर ! ।
संयमीन्द्र ! करुणारसलीला-
सौधमानस ! सदा वस चित्ते ॥ २८

शेमुषीति भवता किल पद्ये
संप्रयुक्तमयि ! शेष ! यतीन्द्र ! ।

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[1] नवमिदं वृत्तम् । एतदस्यास्माभिः दत्तं नामधेयम् ॥

योऽमुमीरयति शब्दमभिज्ञः
तस्य भाति हृदये स हि शेषी ॥ २९

संयमीन्द्रपदपद्मभवान् ये
संवहन्ति शिरसा शुभरेणून् ।
संनमन्ति सहसा सुरलोकाः
संघशोऽतिविनयेन युतास्तान् ॥ ३०

(24. इन्द्रवज्रा)

श्रीवारिजातोदितक्लृप्तताहृक्-
श्रीवाजिमेधोदितविग्रहाय ।
श्रीवारणाद्रीश्वरभूषणाय
श्रीवारिदो भाति यतीश्वरो नः ॥ ३१

(25. उपजातिः)

सरस्वतीयं सरसा भवन्तं
सन्न्यासिनं नाम सदाऽऽश्रयन्ती ।
सन्न्यासिनी साधु बभूव तस्मात्
सन्तं न योगं सहते स्वभर्तुः ॥ ३२

श्रीलक्ष्मणाचार्यपदावलम्बी
कदाऽपि कृच्छ्रं न समेति धन्यः ।
श्रीलक्ष्मणे तत्पदसंश्रये च
श्रीरामभद्रस्सुमनास्स तादृक् ॥ ३३

(26. अनुकुला)

संयमिनेतुश्चरणसरोजं
सन्ततमन्तर्विलसतु मान्यम् ।
संकटसंघः प्रतिचकितो यत्
संप्रति भीतः परिगलितोऽस्मत् ॥ ३४

(27. दोधकम्)

संयमिनायकपादभवानां
सात्विकसन्ततिमौलिधृतानाम् ।
संसृतिसंभवतापहराणां
संतु कणा मयि रेणुगणानाम् ॥ ३५

(28. वंशास्स्थम्)

स नाम लोके मनुजो महीयते
स नाम दूरीकुरुतेऽघविभ्रमम् ।

स नाम सर्वानिह विन्दते शुभान्
सदा मुदा यो यतिराजसेवकः ॥ ३६

(29. भुजङ्गप्रयातम्)

अहो यादवाद्यैर्वनान्तर्विसृष्टः
किरातेन केनाऽपि जायायुतेन ।
निमेषेण नीतोऽसि काञ्चीसमीपं
रसं पातुकामेन नित्यं धरण्याम् ॥ ३७

सुचित्रावतारं भवन्तं सुधीन्द्राः
वदन्त्येव युक्तं ततस्संयमीन्द्र ! ।
सुचित्रावतारो भवान् सत्यमेतत्
किमत्रास्ति चित्रं परामर्शभाजाम् ॥ ३८

(30. स्रग्विणी)

लक्ष्मणं सन्मुनिं भावये सन्ततं
भक्तिमत्तल्लजं श्रीपतेः पादयोः ।
अम्बरं शोणितं दण्डकं पुण्ड्रकं
बिभ्रतं विग्रहे मानसे सद्याम् ॥ ३९

(31. द्रुतविलम्बितम्)

यतिपते ! कापिलादिमतानि ते
भणितिभिः परमुन्नतयुक्तिभिः ।
परिहृतानि विचिन्त्य विदः श्रुतेः
परमनन्दथुपूरितमानसाः ॥ ४०

भवभजं भज हे भवभञ्जकं
भवपितुः पितुरान्तररञ्जकम् ।
भवततिर्भवतीह परत्र सा
भव मनो ! मम तेन निराकुलम् ॥ ४१

(32. कुसुमविचित्रा)

यतिपतिवाणी सरलगभीरा
श्रुतिशतनन्द्या मुररिपुभोग्या ।
मनसि मदीये विलसतु नित्यं
परमतजातैरपि बहुमान्या ॥ ४२

(33. मणिमाला)

नित्यं कुरु कण्ठे योगीश्वरनाम्नां
वर्णावलिरूपां काञ्चिन्मणिमालाम् ।

भीतिर्न भवाख्यात् भीमादहिराजात्
चित्ते तव कुर्यात् वृत्तं ममामित्र ! ॥ ४३

(34. ललिता)

श्रीलक्ष्मणार्यमुनिनाथकीर्तनात्
श्रीलाक्षितात्मपृथुवक्षसो हरेः ।
श्रीपूरितानि ललितानि ते पुरः
श्रीमन् ! भवन्ति मम मित्र ! निश्चितम् ॥ ४४

(35. मञ्जुभाषिणी)

प्रमदानुसारनिरतेन चेतसा
मदनानुकूलललितेन मोहिते ।
भवभीतिदायिगहने कृतश्रमे
मयि लक्ष्मणार्य ! कुरु वीक्षणं मनाक् ॥ ४५

प्रमिताक्षराऽपि सकलार्थशेवधिः
यतिराजसूक्तिरनघा विराजते ।
इति नाम हन्त विबुधा मुदा युताः
सततं त्वदीयपदसेवने रताः ॥ ४६

यदि नाम भीतिमुपयासि संसृतेः
यमयातनादिबहुघोरभाजनात् ।

यदुवंशनाथललितैकमग्नहृत्-
यतिबृन्दनाथपदपंकजं भज ॥ ४७

वनिताविलासरमणीयवक्षसा
वसुधातलेऽत्र बहुधा विहारिणा ।
वसुदेवदेववरदेवकीभुवा
वदतीह योऽति यतिराट् तमाश्रये । ४८

मदनेन पापसदनेन केवलं
मधुवैरिपादभजनैकवैरिणा ।
मम मानसं हि परिमोहितं हितं
महितं हिताय यतिराजमाश्रये ॥ ४९

कलिकालजातकलुषाभिभूतधीः
कमलाधिनाथहृदया प्रियोऽनिशम् ।
[1]कमलासकुक्षिकरुणाजुषाऽमुना
कलयामि नाम कमलापतिं करे ॥ ५०

यतिनायके त्रितनुदण्डमण्डिते
गुणवारिधौ निखिलपूरुषार्थदे ।

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1 कमला नाम यतिपतेः भगिनी ।
यस्याः वंशे जाता एते कवीश्वराः ॥

रतमानसाय नतिबृन्ददायिनी
जनता शुभं निखिलमत्र विन्दते ॥ ५१

दधिदुग्धकुन्दशरादिन्दुपाण्डरैः
दश चैकमेकमिति पुण्ड्रजालकैः ।
परिमण्डितं भजत हंसमद्भुतं
रमणीयपिङ्गशुभरेखिकायुतैः ॥ ५२

(36 प्रहर्षिणी)

उद्विग्नो भवविपिनादनेकदुःखात्
उद्धर्तुं यदि कुरुषेऽथ मित्रराजम् ।
उन्नाम्नो रविवसतेः गुणान् विवेक्तुः
उद्योगं कुरु सुहृदस्य कीर्तने त्वम् ॥ ५३

(37. मत्तमयूरम्)

काञ्चीपूर्णात् प्राप्य गिरः षट् करिशैल-
श्रीनाथप्रोक्ताः शुभदाः श्रीयतिराजः ।
आश्रित्यासौ तं च महापूर्णगुरूद्धं
हृष्टस्तस्थौ यस्तमुदारं कलयामि ॥ ५४

(38. वसन्ततिलकम्)

शैलो हि तस्य वपुरेव हरेः कथं वा
पद्भ्यां चरेयामिति कुञ्चितजानुभागः ।

आरोहणं कलयति स्म गिरेर्महान् यः
तस्यांघ्रिपद्मयुगलं शरणं प्रपद्ये ॥ ५५

मन्मौलिमण्डनमहो महिता महीयं
अस्याश्च मण्डनमिदं तव पादपद्मम् ।
तन्न्यस्तुमत्र मयि किं चकितो यतीन्द्र !
स्वामिन् ! इतीव वदति स्म गिरिश्च शेषः ॥ ५६

एतत् द्वयं समवलोक्य सपद्यनन्तः
तत्रैव वेङ्कटपतिः स्वयमाविरासीत् ।
यद्वन्दनोदितविलोचनमोदवारि-
संप्लावितस्स भगवानपि शैलराजः ॥ ५७

श्रीरङ्गराजदयितासहसंभवाय
श्रीदेवराजहृदयङ्गमनीरदाय ।
श्रीश्रीनिवासधरणीधरविग्रहाय
संपत्कुमारजनकाय नमो नमस्ते ॥ ५८

पुण्ड्रात्रिदण्डपरिमण्डितगात्रमेनं
पुण्ड्रेक्षुदण्डपरिमण्डितगात्रमेकम् ।
पुंसोऽपि हन्त परमे पुरुषेऽनुरक्तान्
पुण्यानतीव कलयन्तमवैमि कामम् ॥ ५९

(39. अपराजिता)

यतिपतिमतका: परैरपराजिताः
अपि यमपृतनां निजार्थमुपागताम् ।
तनुगततुलसीस्रगादिपराजितां
विदधति मयि सन्तु ते प्रसन्नाः ॥ ६०

(40. प्रहरणकलिता)

यतिपतिपदयोः नतिमिह वहतः
मतिरतिसुभगा गतिरतिपरमा ।
भगवति महती रतिरपि भविता
भवति च भवतो न हि भयकणिका ॥ ६१

(41. मालिनी)

सरलमतिगभीरं पावनं धन्यलभ्यं
मधुरतममुदारं मङ्गलं माननीयम् ।
विरतवितथतिथ्यं भाषितं यस्य सर्वं
स जयति यतिराजः सार्वभौमो गुरूणाम् ॥ ६२

अनुपममतिहृद्यं पावनं धन्यलभ्यं
कलिबलमललोपं कल्पकं कांक्षितानाम् ।

कमलनयनभोग्यं यद्वचो भाति सर्वं
स जयति यतिराजः सार्वभौमो गुरूणाम् ॥ ६३

कमलमिव मनोज्ञं [1]षड्पदानन्दभावं
विमलमिव नभो यत् [2]सत्कुलालोकपात्रम् ।
अमलमिव मुनीनां मानसं सर्वतत्त्वं
प्रथयति वचनं ते लक्ष्मणाचार्यवर्य ! ॥ ६४

(42. चामरम्)

शोणवस्त्रवेष्टितं विभाति यत्त्रिदण्डवत्
पुण्ड्रजालमण्डितं च दारुपादुकायुतम् ।
विष्णुचित्तबालिकास्यजातसूक्तिचिन्तकं
लक्ष्मणार्यनामकं तदस्तु भूतये मम ॥ ६५

संयमीन्द्रपादपद्मसंगतेन चेतसा
मानवोऽत्र नेतरत्र संगमेति यस्स मे ।
बन्धुरत्नमन्तरङ्गमित्ररत्नमिष्यते
देशिकोऽपि सोऽयमेव तत् परं च दैवतम् ॥ ६६

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1 षड्पद :—भृङ्गः । द्वयाख्यमन्त्रश्च ॥
2 सत्कुलम् :-नक्षत्राणां कुलम् । सतां कुलं च ॥

(43. पञ्चचामरम्)

यतीन्द्रवक्त्रनिर्गतैश्शुभाक्षरैः प्रपूरितं
श्रुतिस्मृतीतिहासतः समुद्धृतैस्तथा रसैः ।
पराशरात्मजातजातसूत्रमार्गसंगतं
परावरज्ञभावितं विभाति भाष्यमद्भुतम् ॥ ६७

निधाय वेत्रमञ्जसा स्वमौलिवेष्टनान्तरा
प्रबोधमुद्रिकां वहन् प्रमोदपूरितान्तरः ।
सतोत्रसूत्रसत्करः परो जगाद यत्पुरा
यतीन्द्रभाष्यमण्डितं तदत्र भाति शोभनम् ॥ ६८

सुनव्यकाव्यसेवनात् सुशास्त्रयुक्तिसेवनात्
श्रुतिस्मृतीतिहासतः सदागमान्तसेवनात् ।
यदत्र विन्दते परं जनो मनोविनोदनं
ततोऽपि गद्यसेवनात् यतीश्वरस्य विन्दति ॥ ६९

कृतागमार्थसंग्रहः कृतान्तभूतभाषितः
कृतान्तभीतिदायकः कृताननाभिनन्दितः ।
कृतायितस्वकालकः कृताकृताघसत्क्रियं
कृतानुकंप एष मां कृती यतीश्वरोऽवतु ॥ ७०

यतीश्वरः कृपामयः परं परो विराजते
य एष नित्यनामकं भृशं ह्रशाल्पकाकृतिम् ।
गुरुं पुनः प्रभावतः प्रबन्धमद्भुतं परं
विधाय पाति मानवान् पुराणपूरुषप्रियम् ॥ ७१

(44. शिखरिणी)

महानामोदोऽयं मम मनसि लीलां वितनुते
यतीन्दोरास्येन्दोः अमृतमिव भूयो विगलितम् ।
पिबाम्येवं नित्यं वचनमतिरम्यं भगवतः
मनःकान्तं मान्यं मधुरमधुरं साम्याविधुरम् ॥ ७२

यतीन्दोरास्येन्दोरमृतमिव पीत्वा विगलितं
वचस्तादृक् श्रीमान् स्वयमुपगतो हर्षविवशः ।
प्रियां त्यक्त्वा डिल्यां यदुशिखरिशीर्षे विजयते
ततस्तामायातामपि स रमणीमाह तदिदम् ॥ ७३

(45. पृथ्वी)

प्रणम्य यतिमण्डलप्रवरपादपंकोदितं
प्रवेशमनवीनवाक्शिरसि यो विधत्ते पुमान् ।

प्रमोदमतुलं वरं स किल सत्यमत्राश्नुते
प्रमोदभरपूरितो नयति कालमस्मिन् कलौ ॥ ७४

कलिः प्रथयतु स्वयं कमपि विभ्रमं संभ्रमात्
कठोरमकपूरितं कलुषजालकन्दायितम् ।
तथाऽपि सुखमेधते यतिवरस्य सूक्तौ रतः
चिरन्तनसरस्वतीरसभरेण या पूरिता ॥ ७५

यतीश्वरसरस्वतीमनुभवन्ति ये कोविदाः
यतीश्वरसरस्वतीमथ पठन्ति ये सादरम् ।
यतीश्वरसरस्वतीमथ वहन्ति ये पुस्तके
यतीश्वरधियैव तान् इह नमामि सर्वानपि ॥ ७६

(46. मन्दाक्रान्ता)

आसूर्याख्ये महति मधुरे मान्यवंशेऽवतीर्णः
दिव्यक्षेत्रे सकलमहिते पावने दर्शनीये ।
नाम्ना यत्तत् सुरनरभुवा भाषया मिश्रितेन
प्रोक्तं जातं जगति विदितं श्रीपरुंभूधुरीति ॥ ७७

श्रीर्या श्लाघ्या भवति हि सतां तामिमां संवहन्ती
धूर्या तां भूर्वहति यदियं श्रीपरुंभूधुरीति ।

ताद‍ृक् नाम्ना भवति जगति प्राप्तकीर्तिः पुरीयं
नामन्युक्तान्यह ! विमृशतां भाति वर्णानि तत्त्वम् ।। ७८

(47. हरिणी)

कुवलयदलश्यामे रामे रतस्सततं मुनिः
यतिपतिरसावीहामुक्तो हितैकरतो नते ।
मधुरमधुरा भाषावेषाः किरन् निजसंविदः
कलयतु सदा नृत्तं चित्तं मदीयमुपाश्रितः ।। ७९

(48. नर्कुटकम्)

करधृतदण्डमस्तु मम मानसवाञ्छितदं
कटितटरक्तवस्त्रकमनीयवपुःप्रवरम् ।
शुभमयशुभ्रपुण्ड्रसुभगाकृति मङ्गलदं
यतिपतिनामकं किमपि दैवतमप्रतिमम् ।। ८०

यतिपतिमञ्जुवक्त्रगलिताक्षरपंक्तिधरं
मतिमतिहर्षजालपरिवर्षणकर्मकृति (तम् ।) ।
सति पथि नीयमाननिगमार्थमहाविभवं
रतिमिह मे द[illegible]तु परपुंसि सुभाष्यमिदम् ।। ८१

(49. कुसुमितलतावेल्लिता)

स्वामी काषायं वपुषि कलयन् हस्तपद्मे त्रिदण्डं
श्रीमच्छ्रीचूर्णं परिगततनुं श्वेतपुण्ड्रैस्सुरम्यम् ।
मौलौ संदृश्यां कचचयकृतां सच्छिखां भव्यमूर्तिं
श्रीमानन्तर्मे विलसतु सदा संयमीन्द्रो महात्मा ॥ ८२

(50. विबुधप्रिया)

वारणाद्रिशिरःस्थितं वरदं सुपर्वमहीरुहं
वर्धयन् स्वकराम्बुना परमुन्नतं सकलेडितम् ।
सर्वदाऽतुलसहृयं चतुराननाध्वरसंभवं
संयमिप्रवरो गुरुः गुणवान् सदा स विराजते ॥ ८३

(51. शार्दूलविक्रीडितम्)

वन्दे लक्ष्मणयोगिपादयुगलं शोणाब्जतुल्यप्रभं
वीथीधूलिसमूहक्लृप्तकवचं भिक्षाटनप्रस्थितम् ।
यद्विन्यासपवित्रितं क्षितिरजश्चक्रांकरेखोज्ज्वलं
स्वाङ्गुल्यग्रसमाहृतं शुभकरं मौलौ विधत्ते जनः ॥ ८४

[1]श्रीमद्यामुनतीर्थसक्तहृदयौ पाण्याप्तवंशोत्तमौ
विख्यातौ भुवि यादवाश्रितपदौ रामानुजौ यौ तयोः ।

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1 श्रीकृष्णयतिपत्योः श्लेषः ।

एकः श्रीविबुधेन्द्रजातमहितं मूलं किलादौ जगौ
अन्यस्तस्य ततश्च भाष्यमनयोः पादाम्बुजान्याश्रये ॥ ८५

श्रीमल्लक्ष्मणयोगिराजवचसां माहात्म्यमत्यद्भुतं
कोऽहं वक्तुमिदं वदन्ति सुधियः श्रीवत्सगुर्वादयः ।
काणादप्रमुखेषु मास्तु धिषणा शास्त्रेषु काव्येषु वा
सर्वत्राऽपि जयं यतीश्वरगिरां सेवा प्रदद्यादिति ॥ ८६

शय्या पद्मविलोचनस्य महतः पुंसो भुजङ्गाधिपः
सञ्जातो धरणौ किलायमभवत् पूर्वं महाभाष्यकृत् ।
सञ्जातोऽथ च पिङ्गलाह्वयमुनिः छन्दश्चयं निर्ममे
सञ्जातोऽथ च लक्ष्मणार्यमुनिराट् श्रीभाष्यकारोऽभवत् ॥

जातो भाष्यकृदेष भाष्यकृदभूत् श्रीपिङ्गलः पिङ्गले
वर्षेऽभूत् मधुरोदितोऽथ च मधौ मासे भवात्तारकः ।
सञ्जातो भवतारके सकलमप्येतत् परं सांप्रतं
तस्मात् सांप्रतमेनमास्मि शरणं यातो यतीनां पतिम् ॥ ८८

शास्त्रे शब्दमये ततान विहृतिं जन्मन्यसावादिमे
मध्यस्थेऽथ च जन्मनीह विहृतिं छन्दःकुलेऽथोदिते ।
जन्मन्यत्र विधाय भाष्यमुभयं गद्यत्रयं सारवत्
वेदार्थस्य च संग्रहं यतिपतिः नित्यं स्थितो दीपवत् ॥ ८९

[1]संचारेण पवित्रिताक्षितितलं सद्भिस्सदा सेवितं
काञ्चीपूर्णकृतीन्द्रवाग्विलसितैः विद्योतमानान्तरम् ।
वेदार्थौघसमृद्धशोभननवग्रन्थोदयैकस्थलं
श्रीरामानुजमग्र्यवर्णमधुरं सेवस्व हे चित्त ! मे ॥ ९०

(52. स्रग्धरा)

नामाभूत्ते त्रिवर्णं त्रिजगदभिहितं लक्ष्मण ! श्रीयतीन्दो !
सौत्रं भाष्यं त्रिधेदं त्रिविधमपि कृतं गद्यमत्र त्वयेदम् ।
वाणी सेयं त्रिधाम्नः विवृततनुरभूत् या त्रिषट्कामिरामा
त्रित्रिग्रन्थप्रणेतः ! त्रिमुनिवर नमस्ते गृहीतत्रिदण्ड ! ॥

'गाथाताथागतानां' इति निगमशिरोदेशिकः प्राह यं ते
स्तोत्रे श्लोकं महान्तं तमिह वयमहो कीर्तयन्तो महान्तम् ।
विन्देमानन्दमन्तर्विधुतसमशुचो विस्तृतापार्थसार्थान्
नान्यान् स्वप्नेऽपि यामो विमतस्मृतिमतो जीवसंजीवकामाः

(53. पादाकुलकम्)

मा मां रामां चेतो यायाः
श्रीमद्रामावरजं यायाः ।

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[1] श्रीरामनुजश्रीरामनुजपत्रिकयोः श्लेषः ॥

रामास्सर्वा अनुजा एताः
कामान्नेमा वामाः कुर्याः ॥ ९३

(54. गीतिः)

यतिपतिपादपयोजे
यदि मतिरीषन्निवेशिता भवति ।
यम इति तस्य च पूरिति
यवलवमात्रं न विद्यते चिन्ता ॥ ९४

पिङ्गलवत्सरजातः
पिङ्गलमुनिरेव लक्ष्मणार्योऽयम् ।
मङ्गलसन्ततिदायक
तुङ्गगुणाश्लिष्टवृत्तकुलभूमिः ॥ ९५

लक्ष्मण ! यतिवर ! स भवान्
अतिमहितो नस्सुबन्धुरत एव ।
वासवभवाय दत्ता
विवृता भवतात्र हृद्यगद्यकृता ॥ ९६

(उपजातिः)

श्रीभाष्यसिंहासनमात्मनीनं
अस्मत्कुलश्रीतिलकाय दत्वा ।

स्वभागिनेयाय तुतोष भूयः
यस्तं प्रपद्ये शरणं यतीन्द्रम् ॥ ९७

(*गीतिः*)

यतिपतिषण्णवतिरियं
द्विजपतिसुस्कन्धलालनीयाङ्गा ।
ह्रस्वा च वर्धमाना
सेव्या परमेव देवता जयति ॥ ९८

यतिपतिषण्णवतिरियं
सुगुणा शुद्धा सुवृत्तजातयुता ।
ब्राह्मीं श्रियं वहन्ती
कण्ठाभरणं सतां सदा भवतु ॥ ९९

(*त्वरितगतिः*)

यतिपतिषण्णवतिरियं
कविमणिमानिधिरचिता ।

निजपठने रतधिषणं
समकुशलं विरचयति ॥ १००

॥ इति श्रीमदाशुकविसार्वभौमस्य श्रीनिधेः कृतिषु
यतिपतिषण्णवतिः ॥

कवितजितकल्लोलिकन्यकाकान्तवक्षसे ।
करुणादिगुणाढ्याय कमलानिधये नमः ॥

॥ श्रीनिधये नमः ॥

1. Ramanuja Vaibhava Hetu Sloka

(Sri Nadadoor Alwan)

(All the learned disciples of Bhagawad Ramanuja, once, were seriously debating as to what enabled, Sri Ramanuja to hold sway over all the devoted, whether it was his towering intellect, his gracious personality or his immaculate character? They could not come to any conclusion. They referred to Shree Vatsya Varada Vishnu Guru, the beloved nephew of Shri Ramanuja (Sri Varda Vishnu, popularly known as Nadadoor Alwan, was the son of Ramanuja's younger sister, Kamala, he was crowned as the "Sri Bhashya Simhasanadhipati" by Bhagawad Ramanuja himself. Sri Varad Vishnu Guru replied to their question by this verse).

"That, Sri Ramanuja is so great, is because, Lord Ranganatha of Sri Rangam, Lord Venkateshwara of Tiru-pati, Lord Varadaraja of Kanchee, Lord Selvappillai of Thirunarayanapuram (Melkota), Presiding Deities of scores of other temples, the great saintly Acharya Ala-vandar and Thirumalai Nambi have endowed such a gift to him".

(The essence of this verse is that worshipping Bhagawad Ramanuja is equivalent to worshipping at all these temples and Acharya as he is the Focus for all their grace.)

2. Sri Ramanuja Stuti Slokas

(Sri Kooraththalvan)

1) I take refuge at the feet of Ramanuja, our Guru, an ocean of Mercy, who infatuated with the Gold-the lotus-like feet of Lord Achyuta cared nothing for other things.

2) I am confidently attempting to sing the praise of the Lord; I am sure of getting what I want, I am fearless, because I have attained enlightement from Sri Ramanuja

3) Oh Lord ! residing at Alagar Koil, please fulfil my prayer so that I will be serving at the feet of Ramanuja at Srirangam, as before, for ever.

4) Oh Lord Varada ! kindly look at me as one who has taken refuge at the feet of Sri Ramanuja who has close connections with you through eminent Acharyas like Alavandar, Nathamuni, Nammalwar and your consort-SreeDevi

3. Dhaati Panchakam

(Supposed to be composed by Kooraththalwan and other Contemporaries)

1 Ramanuja is a wild fire for the forest of Religious Hypocrites, a thunderbolt for the mountain of Materialistics, a Sun for the darkness of Buddism, a lion to the elephant of Jainism, a Garuda to cut the serpent of the Theory of Illusion, a crown-Jewel for the Vedas, and the Victory Flag of Lord Ranganatha.

2. Ramanuja holds a Tridanda consisting of three sticks. This Tridanda is the Vajrayudha for breaking the mountains of Religious Hypocrites ; the churning stick for the ocean of hidden Buddists, and the stem for the Torch that shows clearly the essence of Vedas.

3 The Tridanda lifts up the good character, it is the decorative flag in the path of good conduct, it is the post for the lamp of knowjedge; it is the weapon for destroying the entire evil of"Kali-Yuga", it is the support for the Vedanta, it is the golden stick for the umberlla for victory over the three worlds.

4 Ramanuj's sacred threads are the "Mangalya Sutra" (Thaali) for the Vedas, They form the rope-way to reach the feet of Lord Vasudeva, they are the wicks

for the lamp of knowledge, they are the hanging ropes for all the evil congregation; they are the aphorisms for scholars, they are the fibres of the stalk of the lotus, which is the heart of Yogins, and they are the amulet strings for all the sages*

5. Ramanuja, the Yatiraja, destroyer of religious hypocracies, the first among the devotees of Lord Rangaraja and the pilot for taking the humanity to Sri Vaikunta may be Victorious for ever!

4. Ramanuja Chatu Sloki

(Sri Ananthan Pillai)

1 Oh! Ramanuja! be victorious at Srirangam by delivering all the good aspirations to those devoted to you.

2 Oh! Ramanuja! be victorious at Thirumalai; Your ideas are conquering the ill-concieved notions of the religious crooks

3. Oh! Ramanuja! be victorious at Kancheepuram, as your Bhashyam, the commentary on Vyasa's aphorisms is founded on the strong authority of Vedas and relevant texts

4. Oh! Ramanuja! you are like the Sun destroying the darkness created by the Theory of illusion ; you are the wild fire for the forest of non-believers , and you are the pleasant Moon for your devotees. Be victorious at Thirunarayanapuram.

5 One who reads, with sincerity, these four slokas on Ramanuja daily will achieve great devotion to Ramanuja's lotus-like feet

5. Ramanuja Ashtottara Satanama Stotra

(Sri Andhra Poorna)

(This work lists 108 names in praise of Sri Ramanuja and they are given in such sequence that a glimpse through the life history of Ramanuja is possible for anyone reciting them These 108 names are being used during Archanas by devotees to Sri Ramanuja, since the last nine centuries. A 'namavali' useful for Archana is therefore added at the end of this Anthology, in Devanagari Script for the benefit of those devotees. Here the meaning of each name is given in English The serials refer to those in the namavali)

1. Ramanuja.
2. One who is lotus-eyed.
3. Indra of Recluses.
4. Abode of mercy.
5. Son of Kantimati Devi.
6. Sincere Servant to Humanity.
7. One who has taken human form out of his own choice.
8. One who knows all the nuances of spritual knowledge.
9. One who knows every thing.
10. Dear to the Devotees of the Lord

11 Focus point of Lord's mercy.

12 Chief of Sriperumbudur.

13. Immaculate

14. One who showers benefit to the devotees

15 Son of Sri Kesava Suri

16 Close friend of Tirukkacchi Nambigal

17 Destroyer of the sorrow of those that approach.

18. One, chanting of whose name, itself is 'punya'

19. Pure

20. Liberator of the Bramhin Ghost (A bramhin became ghost by performing an irregular 'Yaga' This ghost caught a princess Ramanuja liberated this ghost and saved the princess)

21. One who put down the wrong interpretations of Yadavaprakasa to the Vedantic texts

22. One who is effective (in doing good).

23. One who took 'Sanyasam' with the name Lakshmana

24 One who destroyed the worries of Saraswati (by giving correct meaning to Vedas).

25 One who is expert in eradicating ignorance of humanity.

26 One who knows the essence of both Tamil and Sanskrit Vedantas.

27. One who was regularly offering Abhisheka Water to Lord Varadaraja at Kanchee.

28. One who can read the mind of others.

29. One who brought the fingers of Alavandar's mortal remains to proper position (by making vows to fulfil his ambitions).

30 One who got a "six point" message from Lord Varadaraja

31. One who had the "Panchasamskara" (Samasryana) at the feet of Mahapurna Guru (at Madurantakam)

32. One who is devoted to Sri Krishna's lotus-like feet like a bee.

33. One who holds a Tridanda(consisting of three sticks).

34. One who knows all about the " Bramhan "

35. One who is the abode of Spiritual knowledge.

36 One who is devoted to the service of Lord Ranganatha

37 One at whose command both the properties at Vaikunta and this world of Lord Narayana are kept

38 One who preached to many the Sacred Secret learnt by him at the feet of Tirukkottiyur Nambi

39 One who learnt the recitation of Tamil Vedas at the feet of "Tiruvarangapperumal Aiayar Guru."

40. One who learnt the meaning of Tamil Vedas at the feet of "Tirumalai Andan."

41. One who established Seventy four Simhasanadhipatis.

42 One who studied at the feet of five Gurus

43. One who drank the poisonous water and Survived to show his super-natural powers.

44. One who took his alms regularly from Sri Kidambi Acchan.

45. One who regarded Sri Kooraththalvan as his 'Pavitra' (A ring made of sacred grass).

46. One who considered his nephews (MudaliAndan and Nadadoor Alwan) his Tridanda.

47. One who gave the essence of the final statement of Lord Krishna to his followers

48 One whose greatness was revealed to the public by Lord Venkateshwara and Lord Ranganatha.

49. One who always was worshipping Lord Varadaraja.

50. One who showed salvation to the dumb person.

51. One who saved Yagnamurthy.

52. One who is my Lord.

53. One who carrys the burden of the entire society.

54. One who is devoted to Lord Varada and his preceptors.

55. One who saved Yagnesa.

56. One who showers all the good that is desired.

57. One who is worshipped by King Vittala Deva.

58. One who received the message of Ramayana from "Tirumalai Nambi".

59. One who believes in total Surrender at His feet.

60. One who is the beloved cousion of Embar.

61. One who correctly explains the meanings of Vyasa-Bhagawan's aphorisms.

62. One who follows the path shown by Sage Bhodhayana.

63. One who wrote great works like Sri Bhashya.

64. One who made Kaliyuga ineffective.

65. & 66. One who established the correct sense of Advita by exposing the wrong concepts about the same.

67. One who did 'upadesam' to the presiding deity at Tirukkurungudi.

68. One who put an end to wrong philosphies.

69 One who proved Lord Vishnu as the Supreme Master of the Universe.

70. One who adopted Sri Kurukaippiran Pillan (The first commentator on Thiruvaimozi) as his son in the lineage of knowledge.

71. One who conquers evil.

72. One who fulfilled his vows, taken by him before the mortal remains of Alawandar.

73. One who received the image of Lord Hayagriva from Goddesses Saraswathi.

74. One who was given the appropriate title "Sri Bhashyakara" by Goddesses Saraswathi Herself.

75. One who is (therefore) appreciated by all the scholars.

76. One who purified the Land of Bharatha by his 'padayatra'.

77. Ohe who located the Shrine at 'Shri Kurmam'.

78. One who presented 'Sankha' and 'Chakra' to the Lord at Tirupati.

79. One who became 'father-in-law' to Lord Venkateswara at Tiruppathi (by fixing 'Lakshmi, on His chest.).

80. One who is ideal ally to Lakshmi Devi (in saving us).

81. One who showers blessings purely because of his overwhelming mercy.

82 One who gave Salvation to the cowherd woman. (at Tirukkolur)

83. One who was worshipped by the hunters who were disciples of Nallan Chakravarthy.

84. One who is dear to all Sri Vaishnavites.

85. One who cursed the cruel Chola King to disease.

86. One who is the abode of all "Mantras".

87. One who has accepted (even) Andhra Poorna (that is 'me) as his disciple

88. One who worshipped the 'Salagramakshetra'.

89 One who leads all the devotees.

90 One who saved Vishnu Vardhana.

91. & 92. One who conquered all the Budhdhists Simultaneously. in a great debate by takidg his original 'Adisesha' form at that time.

93. One who established the city of Thirunarayanapuram

94 One who was worshipped by the then Moghal Chief at Delhi.

95. One who crowned Lord 'Selvappillai' at Melkota.

96. One who saved Lord 'Selvappillai'.

97. One who is acknowledged as the father of Selvappillai'.

98 One who is worshipped by all saints.

99. One who reinstated Shree Govindaraja (at Tirupati)

100 One who achieved all he aimed at.

101. One who passes for the elder brother of 'Andal'.

102. One who conquered all the evil concepts during his pilgrimage.

103 One who fulfilled the desires of Andal (by making the offerings as mentioned by her to Alagar).

104. One who wipes off all the doubts

105. One who leads us to 'Vishnuloks'.

106. One who shows the path that has no obstacles.

107. One who is the Emperor of all Recluses.

108 One who is the Universal Guru.

6. Ramanuja Stutipadyani

(Sri Parasara Bhatta)

1. Glory unto Sri Ramanuja who released the world from the mischevious clutches of the cruel "Kali" by using the mechanical lever of Devotion to Lord Vishnu.

2. Sri Ramanuja has gloriously performed his pilgrimage to Srirangam, Kancheepuram, Tiruppathi, Ahobilam, Simhachalam, Sri Kurmam, Puri Jagannath, Badhrinath, Nymisaranyam, Dwaraka, Prayag, Mathura, Ayodhya, Gaya and Nepal.

3. Sage Vyasa condensed the Vedatna Doctrines to Aphorisms ("Bramha Sutras"). He then reincarnated as Nammalwar and brought out the essence of Vedanta in succinct and sonorous Tamil poems He now has come again in the form of Ramanuja to synthesise both these texts.

7. Yatiraja Bharathi Stutai Padyani

(Sri Nadadoor Ammal)

1. I am fully aware of my limitations I swear by the Lord and His Consort, my abilities are insignificant in forcing any philosphical principles before the learned But the unconquerable power of the expressions of Ramanuja, latent in me, is ever awake to bring me glory and victory in this field

2. I have not read classical literature , I do not know the alphabet of Logic ; I do not know the elementary ideas in "Mimamsa " Yet I can, with ease, score over all the experts in each of these branches of Learning because of my devoted study of Ramanuja's works.

3. Who can venture to enter for a debate with one who has devoted himself sincerely to the studies of the ideas of Sri Ramanuja and therefore become the foremost in any congregation of Vedic Scholars?

8. Bhashya Kara Stotra

(Sri Srutaprakasikacharya)

1. Prostrations to the great saint Ramanuja who like a physician healed the nervous fever of the vedas, the Religious codes, and the Aphorisms of Vyasa by giving the correct interpretations to them

2 The Sri Bhashya of Ramanuja is like the Srirangam Temple itself, The Supreme God is seen with the "Sesha" in the temple , Similiary the Supreme God is seen established with the "jeevatmans" and other properties (Sesha) in Sri Bhashya.

3. Precise and deep as they are, the expressions of Ramanuja may kindly refect all their Ideas on us purely out of their own grace.

4. Had Bhashyakara himself given explanatory commentary on his work they also would have been as deep as the original , Nobody can then catch the Ideas How then can one understand his works and the Lord who is not visible to the naked eyes? Let us therefore pray to Him, Ramanuja and his works to shower upon us their grace to get at the depth

YATIRAJA SAPTATI

(Sri Vedanta Desika)

1. Salutations unto The Peerless one, by whom are the Vedas tuaght and the Pancharatra Sastra formulated, our Formost Lord and Master and the Beloved consort of Lakshmi.

2. Salutations unto Her, the personification of Mercy, who, with the Lord, is ever benevolent towards the world, and for whom punishing (of the evil even) is betenoire

3. Salutations unto the consort of Sutravati, the commander ofthe Celestial forces of the Lord,-Vishwaksena on movcment of whose cane tip is this cosmos controlled.

4. Prostrations unto Sathari, whose poems, that are delightfully perfumed by the Vakula flowers (worn by him), provide an easy means of relaxation to the Vedas.

5. Slave me, I too could get to possess a right master, by submitting unto Nathamuni, to whom the truths concieved by the great vedas were as simple to visualize as an Amla fruit placed over his palm.

6. Salutations unto Pundarikaksha, who appeareth to be yet another incarnation of the Lord, for he sternly stands by Nathamuni's Ideas and is a personification of "Satva" (the 'good' alone).

7. Salutations unto Manakkal Nambi, the Fourth Rama, who possessed a "Himalayan for-bearance", who did not harm Punya-janas' and who was devoid of conceit and desire. (It may be appreciated that the words forming the above three adjectives for the Fourth Rama are so couched in Sanskrit to convey by pun an idea that the Fourth Rama has an edge over the three previous Ramas, Parasu Rama, Dasaratha Rama and Bala Rama.)

8. Prostrations unto Yamuna Muni who symbolizeth the waters of Yamuna by being Lord Krishna's first love and, therefore, free of crooked thoughts (Serpents) and by guiding the good (flowing stealthiiy through Brindavana).

9. I take refuge in the merciful Periyanambi, who was the preceptor Ramanuja; and by whom, were the wishes of Lord Vishnu, The Cosmic Creator, fulfilled.

10. May sake Ramanuja, whose words beautify the Vedas enabling them to take the Lord into thier possession acknowledge my prostrations.

11. Salutations unto the Lord of hermits, out come of the good deeds of the three worlds, guide of the "prapannas", who is glorified by the tuft, the sacred thread religious marks over his body, and the Tridanda (three sticks) in his hands.

12. He, the Lord of Hermits, who is a personifcation of the five forces of the Lord and who lived as a terror to his changellengers possessth the power to save us

13. Hath not Lord Krishna Himself incarnated as Ramanuja? for Ramanuja hath deprived Shankara's associates of their pride, glorified Yadavaprakasa by his

wisdom, and eradicated the Aparthas. (Incorrect interpretations to the Vedas) (The pun in the original provides for this poetic fancy)

14 Bhasyakara's Srisuktis protect the ancient Upanishads from the not-very learned persons who go about preaching immorally.

15. The diamond-necklace, namely, the Guru parampara, shines in the heart of every scholar, Yatiraja who is more lustiious than the Sun even, being its central diamond.

16. In the principles of Yatiraja, is the true incorporation of the Lord. Descendants of those who uphold these principles are flawless, scrupulous, and good-willed,and after emancipation, adorn those who associate with them. (By pun,the original draws a picture of a pearles coming out of green Bamboos from mountains)

17. I meditate on Yatiraja, who is a better moon living at the Lord's feet (sky); he is well learned immaculate, does not encourage the dulles (oceans), and is desire-less (free of eclipsces).

18. Having enshrined themselves in the city of Yatirja's feet, the flawless scholars, find pleasure in serving the Bhagavatas. They delete all the formalities among themselves.

19. This speech of mine, which was once a mixture of illmanners, exaggeration, scoldings and talking behind others has been sweetened by the glory of Yatiraja, (as a pool of muddy water is made serene upon the addition of 'Kataka' seeds to it).

20. We shall take refuge under the feet of our Royal Recluse, which are capable of cleaning disturbed mind and granting Salvation right here.

21. Scholars, upon meditating on the feet of our sovereign Hermit, realise the innermost truth of the myths and terrorise their challengers by just their breath. They show us the path to Liberty.

22 He, who resembleth a king-swan over the lake namely the association of Bhaktas, and who is seated under the great trees namely the Vedas, with sticks (Tridanda) in his hand will save us from immorality.

23. The Emperor of Hermits, who knoweth all the mantra's, saveth us from the poison of the worldly desires, by constantly meditating on the feet of the Lord. (Here a picture of a Mantrika using Garuda Mantra to protect those bitten by the Venomous drawn is.)

24 Having cleared the ignorance within me by the lusture of his finger-nails, the Lord of the Hermits, appeareth to be enforcing the divine knowlcdge into me by his Upadesha-mudra.

25. Behold the divine upadesha-Mudra, which resembles a full blossomed lotus; Symbolized in the hands of our beloved Ramanuja, it appeareth to be teaching us, the little learned, the concealed principles of the myths.

26. The orations of Ramanuja, attractions to the Vedas even, are capable of eradicating the internal and external ailments araising in us who are constantly perturbed by the pestiferours Samsara.

27. Yatiraja is victorious as an unique blend of three famous brilliance, as a pleasant flame showering cool light, as the moon by eradicating the darkness irrispect)ve of night or day, and as a cool bright Sun destorying the "Samsara Tapa".

28 Victorious shalth be, the Originator - Hill of all the rivers of Wisdom; repose for the Samsara - ailed; destroyer of dubious arguments of the foreign religions, and the moon to the tides of the Oceans of Vedas

29 Revered by the learned, showing the right path to emancipation, fortune of the good hearted, flawless and deep with morals - these works of Ramanuja shall be benevolent to us

30 A Water spring to those deserted in Samsara, enjoyed by those who are sinless, and a visual - aid for visualization of Vedas, this speech of Ramanuja assesseth us towards being with the Lord

31. In magnifying the honey alias the interest of the associates towards the Lord's feet in having adopted several branches alias Vedas, in removing sins alias bad Odour Yatiraja's preachings, which appear to be a Kalpa-kavriksha to those who argue, eradicate the 'Tapa' that araiseth of Samsara

32. When the Lord, the Formulator of several religions here in this world as a game, bore the dark figure signif-ing Kaliyuga, compassionate Vishwaksena, in order to save the entire universe that was enticed by false enjoy-ments, became Yatiraja (having adopted) his cane as the Tridanda

33. The goal of wisdom, stimulus to the sense of taste of the person who hath tasted them, possessors of flawless taste, excellent medicine to our ears, and perfect reflections of the Lord, the preachings of Ramanuja, resemble the KsheeraSagara in possessing principles alias Ratnas some of which are realized (visible) and some are not.

34. Those who possess the unwreckable wealth namely the Yatiraja Sampradaya do never wish to possess the inaccessible wealths, of an emperor even, which are wet by the good smelling waters that pour down the cheeks of the royal elephants submerging the bees that have been attracted by the fine smell

35. The Vedic scholars being the drummers, the divine characteristics of Lord being the ropes that reinforce the drumming sticks alias the preachings of Ramanuja, the sincere inhabitants of Srirangam being the dancers, the drums that represent the good reputation of Ramanuja, are heard even in remote parts of every direction

36 Eternal are they, the works of Ramanuja, which eradicate the fresh, illogical religions, and which enliven the Atmans hurt by those They (his works) serve the Vedas, even as a servant maid would to a queen,

37. Having learnt the constitutions of Vedas that were inapprehensible even to the celestial beings, and having overcome the Buddhas who challenged him in arguments,

Hermit Yatiraja, representeth the pearl-shells, the product-pearls of which are the divine characterstics of the Lord Himself (That) Yatiraja enlightenth us by his preachings.

38 The Surpreme being who, after having escaped the marsh of Saiva Philosophy, and the traps of pseudo-logics of Kapila, freed himself even from the Yoga shastra of Brahma But, when he fell in the arguments of the supporters of illusion, Ramanuja alone could rescuse him. (And so,) Ramanuja is the Greatest.

39 Misled by the formulas of Kanada, pseudo-logics of Kapila, perverted talks of Kumarila, dubious works of Prabhakara arguments of Buddha and the blabberings of the supporters of illusion, this world, had to be mended by the preachings of Ramanuja alone.

40. The Scholars who obtained their Scholarship by associatian with and devotion to the Lord of Hermits, are like sage Agastya in having drunk the ocean namely the false reputation of those who are greatly enthusiastic of arguments

41. I Shall on my bowed head, bear the feet of those who admire Yatiraja, again, my bare left foot be placed on the heads of those who argue in support of Philosophies other than that of Yatiraja

42 Aye, my heart! Shalt though associate with the philosophies of Ramanuja, which are capable of erasing

thy fatigue caused by loafing about in the dark alleys of evil since long Then, shalt though enjoy the state of being free of sins granted by the Mercy of the Lord, who carrieth the discus as a weapon

43. The admirers of other religions that have, to their credit, countless works formulated by foolish people, observe the few works of Ramanuja as inadequate Would the pan of the balance that hath the Koustubha gem which glorifieth the broad chest of the Lord, show to be heavier, if a huge mountain is placed over the other pan ?

44 May those who have been lured by foolish preachings, acknowledge or reject the works of Ramanuja, which strengthen the ancient Vedas; would the salt-hawkers know the value of Karpura that are famous for their perfume and taste. ?

45. The primaeval creator, Brahma, beareth the lady (Vedas/Saraswati) over his tongues; the left half of Lord Shiva's person is a lady, even the Supreme Being is enticed by the cow-herdesses; but the worshippers of Ramanuja remain absolutely un-disturbed by the cupid

46 A Shady tree to the wanderers in Vedas, an unvaluable treasure to the desireless ones, the charioteer of the chariot namely his worthy disciples, the end of the darkness called ignorance, a gem among Vedic scholors, Yatiraja, preacheth us the logic of differences in the right way

47 The preachings of Yatiraja are excellent medicines to the agony caused by stupid arguments; are the shrines of truth, are the fences to the crops of wisdom; are perfumed by the Vedas, are the clouds that shower eternal pleasure and are the erasors of even the talks about going to hell

48. A light in enabling us to visualize the self; a tree with edible, ripe fruits to those who suffer from the hunger of enthusiasm in knowing the Supreme Being, the perspicacious Sukti of Yatiraja leadeth our thoughts

49 Moonlight to the water - lilees namely great devotion towards the Lord and Sunlight to the eyes of the owls namely the mendacious debators, Yatiraja's preachings get us to grow desire in emancipation.

50. With no contradictions, being the sweet essence of the works of Bodhayana, perspicuous works of Ramanuja which concieve the Brahma Sutras, do possess the capability of alluring the taste of the scholars.

51. The raucous quarrels among the quarrelsome who suffer from conceit with respect to their arguments that are against the principles pronounced in the Vedas, do instantaneously end upon mentioning the name of Yatiraja.

52 The limit to dubious arguments, the wealth of Rig. Veda, enshrinement of Yajur Veda, beauty of Sama Veda

the investment of Atharva Veda, brilliance of the tatwas and echo of the preachings of the ancient Sages, this Sukti of Ramanuja granteth us the Serene Wisdom.

53. The works of Ramanuja emphasize the association with the twin pleasant, flawless lotus-like feet of Lord Vishnu; further, they prevent us from worshipping insignificant gods like Indra and others

54. Possessor of genuine meaning, an ocean of nectar and the ultimate outcome of the good-deeds of the Vedic scholars this Sukti of Yatiraja, is victorious in removing the perturbances created to Vedas by the arguments of the proud argument-lovers.

55. He, who trieth to incorporate the short comings of his religion over to that of Ramanuja, resembleth him who trieth to laminate the space by throwing mud over it, but, instead, receiveth the same all over his own body

56 Had not the flame called Yatiraja, which hath the devotion to the Lord as its fuel, clear and residue-free shone here in this world, that was dark with stupidity, it would not have been possible for the naive admirers to get shown the right path

57. Be it that the Siddhanta of Ramanuja new and that the other religions ancient; so what? And again,

the essence of Ramanuja's siddhanta hath been preached by Tanka, Dramida, Nammalwar and others (from time to time) (Hence how is it new. ?)

58. The works of Ramanuja that have out shone the Vedas even, are pleasant to hear, by constatly hearing which the scholars have enhanced their knowledge; they further, enjoy the genuineness of his works at the time of emancipation

59 Revered by the association of those who are not lured by the earthly pleasures, the twin feet of Yatirja are the traps to the wild elephant namely the stupid mind of mine.

60. In granting emancipation, and in eradicating the sins of the lives, the Ganges like Compassion of Yatiraja, which hath the preachings of Yamuna Muni as its Yamuna, floodeth me over, even if I did not lower myself (i e even if I did not worship him)

61. To them, who admire the works of Ramanuja, other siddhantas do not appeal; would Shiva who beareth the serene waters of Ganges which houseth the pearl shells in it, ever think of bearing on his head, the filthy waters contaminated by dirty frogs ?.

62. At the right time, having absorbed the waters from the ocean namely the compassion of Yatiraja, the cloud

namely the Lord of Hastigiri, poureth down on us, more than our need (Threrefore) Salutation unto that Yatiraja who destroyeth the darkness of Selfishness and by whom the ways (to emancipation) to the mendacious quarrelsome stand blocked

63. Glorified by the Saffron cloths that resemble the Pitambara of the Lord, and by the tridanda in his hands, this embodyment of The Destroyer of the demons, is Victorious in protecting the Vedas and Upanishads. Such is our glory eternal and wide spread for we follow the siddhantas of Yatiraja who hath gained them from the Lord Himself

64 Shall I meditate on the feet of Yatiraja which have (constantly) been born by the scholars after having born the dust on the streets over which Yatiraja wandered asking for biksha, during which times, the Mother Earth having been cleared of all the filth, bore the signs of fish (found on the feet of Yatiraja).

65. Alas ! By those who go about with wrong ideas founded by many false sastras, that are not the principles of Yatiraja, Bhagavan Vyasa is laughed at; Sage Valmiki is thrown off their thoughts; Sage Shuka is made a parrot for games and the reputed Bodhayana too, is rejected

66 My thoughts have been mended by Lord of Hermits, whose preachings are nectar-like in eradicating the illusions of Samsara.

67 My thoughts, glorified by the grace of the Lord who is in eternal happiness because of the presence of the Daughter of Ocean near Him, have been charmed by the preachings of Yatiraja and hence have reached the mansion of Vedanta, after rejecting the mendacious earthly pleasures

68. Let the, associate of Yatiraja's philosophies, who possess in born wisdom and knowledge be there Who of the mendacious argument lovers shalth try to lift his eyes even, in front of us?

69. After having mastered the philosophy of Kanada, Goutama, Mimamsa, Sankhya and Yoga - I have come to conclude that there is absolutely nothing to ponder in those which resemble the blind in a dark forest and which have been defeated by Yatiraja

70. Upon Ramanuja the Emperor of Yatis, ascending the Bhadhra Peeta the preachings of Buddhas become insignificant; those of Kapila hide themselves; those of Kanada get eradicated, those of Brahma and Shiva do not shine; those of Kumarila vanish,, and those of Prabhakara get rejected. (Thence) what doubt is there about Shankara and others ?.

71 Venkatesa, after having been enthroned by the Bhagavatas, who are pure in thoughts and who are, at all time, bathing in the ocean called the reputation of Yatiraja, hath composed these Seventy Slokas on Yatiraja, which shall be like a hurricane for the cotton - dust namely the pseudo-logical arguments of the challengers

72. A means of blocking the huge, untolerably fast (with desire) wild elephant-herds namely the challengers from the other religions, at the foot of the hill called Yatiraja this loud roar of the Lion (Vedanta Desika) shalth be repeated in the ears of the challengers (the elephant-herd) by those who wish (to win) the arguments

73 This Yatiraja Saptati, which is like a light to the Upanishads, shall give us the wisdom to realise the very Lord conceived by it

74. The admires of this Yatiraja Saptati, master the right path (to emancipation) get to possess the right formula; and make the jealous people as stars on the sky of a bright sunny day (i. e. the jealous people become insignificant in front of them)

10. Avatara Sloka

(Sri Bramhatantra Parakala Swamy)

1. I adore Ramanuja the incarnation of Adisesha who appeared on Earth in the auspicious Tiruvadirai star of the Chittirai month at Sriperumbudur to spread the message of Lord Vishnu.

11. Yatiraja Vijaya Slcka

(Sri Gatikasatakam Ammal)

1. The Sudarsana Disc of Lord Achyuta, with which He used to cut the demons, who were confusing the Angels by their craft, has taken the form of Yatiraja, when the same demons have started confusing the humanity also with their Hypocritical Religions

2. Yatiraja who honours the 'Sanyasashrama' with tuft, red garment. and upavita has virtually erected a stair case for thos desirous of emancipation for climbing up to reach Vaikunta Loka.

3. This great Yatiraja saw Lord Krishna in person and from Him directly attained the nuances of the Doctrine of Surrender at His feet; and for the benefit of all the devotees of Krishna, out of sheer mercy, he recorded his conversation with Krishna on that occasion in beautiful prose (under the heading Saranagati Gadya).

4. Among the Authorities on philosphy the Upanishads are unparallel d; among the topics to be brooded over Lord Narayana is the best; and among the preceptors Ramanuja is the greatest.

5. Lord Narayana accommodated the jeevas according to their karma and found them, therefore, in miserable conditions. As he could not bear the sight of their sorrow, not able to find solutions to the problems created by their karma, he would have preferred to close His sports of creation of cosmos etc.; But after the arrival of Yatiraja, who has brought out solutions to the karma of Humanity (through his 'saranagati doctrine), I am sure, He has also been saved and can continue His game merrily.

6. I am not the body, I am different from my organs of senses, I am atomic; I am the real focus of my feelings 'me'. In reality I am nothing but clear knewledge and bliss, but surrounded by ignorance I behave as though I am only sorrow and foolishness; I am at the mercy of my five organs of sense and suffer the many burning pains. There can be none other than you, Yatiraja.! who is all friendliness by nature, to protect me under these circumstances.

7. Not that the Lord who knows everything is not aware of our sufferings; He being an embodiment of mercy will not discard us; He being the all-powerful, is not certainly incapable of saving us; But to help us He awaits the 'Kripa Katasha' of Guru, Yatiraja, this only goes to prove that Yatiraja is better than He.

8. To those who rejecting all materiallistic earthly pleasures, concentrate on the Lustre dressed up with the three categories of 'cit' and 'Acit', Ramanuja describes that same Lustre as the ultimate goal and happily stands there being saluted by all the saints.

9. By your ways you have proved other religions to be of no worth; you have brought out the Vedic Doctrines and showed their pleasantness You are therefore a pleasing sight for us. oh Ramanuja !

10. Let there be regular rains, Let there be constitutional Governments to protect the land, Let all the animals live free of disease and become literates; Let pure and uudiluted devotion to His feet purify the universe; Let the message of Yatiraja be accepted by all like a flower-garland.

12. Yatiraja Vimsati

(Shri Manavala Mamunigal)

1. Prostrations unto Sri Ramanuja, the lord of hermits; eradicator of evils namely desire etc; of those who submit unto his feet; an ardent Bhakta of that Parankusa Muni who enjoys the blessed state of a pleasantly disturbed mind because of his immense love towards performing the daily salutes to the twin charming lotus feet of Lord Madhava.

2. Salutations unto Srimad Ramanuja, the king of hermits; in whom did Kuratthalwan take refuge, who symbolizes a bee at the lotus feet of Parankusa Muni; who makes the lotuses namely the Alwars blosom and who wanders as a king-swan over the lotus feet of Lord Ranganatha.

3. Oh ! The Emperor of hermits ! May I always be meditating on the feet of those celestial leaders like Kuranatha and Kurukesa who are rightly referred to as our 'Acharyas' and who salute thy feet by their respective thoughts. speech and deeds as well.

4. Oh ! Emperor of the Hermits ! May my mind be always immersed in the meditation on thy glori-

ous image; may I always speak of thy 'Gunas'; May I enslave my self unto thee for thy service; in this way my thoughts, speech and deeds be absolutely seggregated from other (useless) engagements.

5. Oh ! Our Lord ! Ramanuja ! Presently when I get to incline to the wordly life, grant me the mind determined in following the spiritual realisations as revealed by the three divine words of the magnificent Formula 'Ashtakshara' Let my mind enjoy the association with thy lotus feet which are worthily being saluted by thy divine disciples.

6. Alas ! not only that I did not Submit myself unto thy lotus feet, but also I let my inclination towards this cankerous earthly life grow day by day. The only root cause being my sins, Oh ! the Merciful Acharya !, I beg to be relieved of these.

7. Oh ! Emperor of the hermits ! Human in appearance, I indeed am a beast in deeds; yet I have made the scholars talk about me as a man who has mastered Vedas and who possesses great spiritual qualities' How unscruoulpus of me !

8. Oh ! The Royal Recluse ! knave as I am, I move among thy disciples as though I worship thee ! Having earned a name 'Prapanna'- which means a total submission unto thee- I keep hurting thy thoughts by my bad character and attachment to the wordly feelings.

9. Scoundrel as I am, Oh ! the Royal Recluse ! I humiliate our Acharyas, Sastras and the Lord without an iota of fear. Yet, I pretend as though I have an earnest faith in them and bravely associate with thy disciples.

10. Alas ! At all times, I who displease thee in three ways by thoughts, speech and deeds- pretend as though I am sincerely interested in pleasing thee. How caddish of me !

11. Oh ! The Royal Hermit, I keep committing sins, for, owing to my ignorance I do not feel frightened or ashamed of my sins. Never is a sin repeated (by scholars) because of the fear, pity and shame araising out of the same.

12 Alas ! Even as a born blind who cannot see things kept right in front of him' I, struck by cupid, fail to visualize the Supreme being who is incorporated in and out of each and every thing in this universe; and therefore, consider myself unfit to appear before thy esteemed personality.

13. Oh ! The Royal Recluse ! I do not attempt to liquidate the three basic human emotions (namely Tapatrayi) I suffer from, Instead, Alas !, I have inclinations to grow this cankerous bddy of mine The root cause being my sins, (for such stupidity), I beg to de relieved of those.

14. Oh ! Lord Ramanuja ! Though embedded with great qualities, Sri Kuranatha, observed himself

as having qualities of a knave. Obviously, his works mean me alone, for no one else in here is embedded, with qualities as bad as mine. In such events, I am the proper most rendezvous for thy compassion.

15. Oh ! Emperor of the hermits ! All the low qualities mentioned by revered Acharyas like Alavandar, Kuranatha and Bhattar are in ample within me. In such events, I am the proper-most rendezvous for thy compassion.

16. Oh ! Emperor of hermits ! May my task in these earthly affairs be eradicated by thy mercy. May I enslave myself for the services of that person who, at the thought of the 'Bhaktas' of the 'Bhaktas' of thine, reaches an aceession of eternal happiness.

17. Oh ! The sovereign Recluse ! Our lord, whose devine excellence is praised upon by Vedas, and, who is well in every body's vision here, as Sri Rangaraja, hath enshrined himself in thy heart; evidently, there fore, Thou art vested with the power of eradicating the sins of thy devotees.

18. Oh ! Emperor of the hermits ! Sins have I commetted in the past, am commtting at present and commit may in the future by my thoughts, speech and deeds. Saved, there fore I shall be by the Lord's forbearance alone. Again, thou hast prayed to Him earlier, (and He hath promised) to save sinners like us who have taken total refuge in thee.

19. Oh ! Our Lord ! Emperor of the hermits ! Grant me the serenity and determination to perform daily salutes to thy lotus feet as introduced to us by the merciful Sri Shaila Natha. Erased shall be any desier of mine apart from the above mentioned, (by your grace),

20. Oh ! The Royal Hermit ! An ocean of Mercy as thou art, thou knowest that I exist devoid of all spiritual qualities and wisdom in our principles and therefore have no other refuge save thee. Hence, may my this petition be acknowledged by thee.

13. Sri Ramanuja Suprabhatam

(Sri Vadibeekara Guru)

1. Be victorious the Yatiraja; I offer my salutes to you, the pure-hearted; Be victorious, Oh the Saviour of those drowned in the sea of birth and death ! Be victorious, the saint worshiped by Kuresa and others !; Oh ! the real wealth of the scholars ! Abode of spiritual wealth ! Please get up.

2. Good morning to you, Oh Ramanuja ! who has attained knowledge from Mahapurna, who is the abode of Vairagya, Bhakti and other Virtues and who is devoted to Yamunacharya.

3. It has dawned. It is time to bring drinking water for Lord Varada from the well. Kindly get up; Oh Ramanuja ! Good Morning.

4. Please, Oh Ramanuja, get up to attend to the services of Lord Ranganatha, which you are very eager to attend to after performing your daily rituals. Good morning to you.

5. Lord Venkateswara is coming to see you carrying disc and conch presented by you with His consort positioned by you on His chest. Please get up, Oh ! Ramanuja, Good Morning !

6. The Tirukkurunkudi Nambi, presiding deity of Tirukkurunkudi, with the 'pundra' on his forehead has come for hearing your discourses. Please get up. Oh ! Ramanuja, Good morning.

7. Sri Kuraththalwan awaits with necessary stationery to record your discourses. Kindly get up; Oh Ramanuja ! Good morning.

8. Sri Andhrapurna is ready at the doors to vest the 'padukas' unto your feet; please get up. Oh. Ramanuja ! Good morning.

9. Your disciples are ready with 'Kamandaloo' and other accessories for you to perform your daily routine, Please get up. Oh ! Ramanuja, Good Morning.

10. All your devotees have assembled; please get up to protect them. Oh Ramanuja, Good Morning.

11. The learned have got up; after worshipping their 'Gurus' and chanting your name have started their 'Ashtakshara Japa'. Please get up. Oh ! Ramanuja ! Good morning !

12. Sir Vaishnavas are reciting the 'Ramanuja Noorrandadi' with devotion. Oh Ramanuja ! Please get up. Good morning.

13. The Tirunarayana's pooja at Melkota has to be performed. Oh Ramanuja, Please get up. Good morning.

14. Worshipped by seven hundred hermits and huge team of devotees ! Oh Ramanuja ! You may kindly get up. Good Morning.

16. Devotees have thronged to have your 'darsan'; they long to cross the ocean of Samsara, Kindly get up to save them. Oh ! Ramanuja ! Good morning.

17. It is time to go to River Kaveri for having your bath with your disciples and other Asthikas. Please get up Oh ! Ramanuja, Good morning.

18. Oh Ramanuja ! Pleasant with good virtues ! Away from lust ! Saviour of all that have approached ! Please bless me to be your valet here and there.

14. Bhashyakara Mangalam

(Sri Vadi Bheekara Guru)

We pray for Mangalam unto Bhagawad Ramanuja :

1. Who is devoted to Nammalwar; who is everything for Koorath thalwan.
2. Who respects all the 'poorvacharyas'; who is respected by all the saints.
3. Who is a reservoir for his preceptor's mercy; who is loved by Tirumalai Andan;.
4. who used to declare himself as 'Ekalavya' of Alawandar;.
5. who knows the nuances of the commandments received through Tirukkacchi Nambigal; who is dearly loved by Lord Varadaraja;.
6. Who respected the message given to him by Tirukkottiyar Nambigal;.
7. Whose disciples are Koorath thalwan, Kurukaippiran Pillan, Mudali Andan and Nadadoor Alwan etc.,
8. Who preached to many the inner meaning of the final decleration of Lord Krishna (in Geeta) violating his preceptor's cautioning.

9. Who got the hidden meanings of Ramayana from Sri Saila poorna (Tirumalai Nambigal).

10. Who wrote the Sri Bhashya to destroy the ill-conceived notions of the followers of Theroy of illusion and non-believers of the Holy Texts.

11. Who is always induced by his mercy; who wrote the commentary on Upanishadic Texts to protect the world.

12. Who advised Kurukaippiran pilian to write his commentary on Tamil Vedanta (Tiruvaimozhi).

13. Who travelled upto Kashmir-to Sarada Peetha and had a glance of Bhodhayan's work there and returned.

14. Who destroys the wrong concepts of the advocates of Supreme Atom and illusion etc.

15. Who taught to Tirukkurungudi Nambi himself; who is father of Selvappillai at Melkota.

16. Who was glad after presenting the disc and conch to Lord Venkatesa.

17. Who become a 'Sanyasi' at the banks of the pond in Lord Varada's temple at Kanchee; who took refuge at His feet there itself;.

18. Who was born to Srimati Kantimati and Kesava Soori at Sriperumbudur.

19. Whom good people fancy as the incarnation of Sesha, Vishwaksena or the Lord himself.

20. Who is the abode of all the noble virtues; who is the 'prapya' for his followers; and who is the Chief of all the "prapannas '.

21. Let Ramanuja be glorious for ever with the Holy Vedas, the noble preceptors and the Lord;.

15. Sri Ramanuja Varnana Slokas

(Sri Venkatardhwaji)

1. This is Sriperumbudur, which I have been seeing; this place it-Self eradicates our sins; this is the place where the ocean of noble virtues, Shri Ramanuja but for whom the nector like essence of vast vedantic concepts would not have been that easy for the scholars, was born

2. Ramanuja's name is power ful in driving away sins like greed etc. His greatness beggaers desciption; He equals the Devaguru in his intellect; His face is like full-moon; He excells sun in his lustre. Let this Ramanuja shower upon us good here and there.

3. Ramanuja, whose arguments cut debates who presents clear ideas, and entertains the scholars and who puts every-thing at ease, is victorious.

4. Ramanuja's works by their research approach bring pleasure to the learned. (By pun, the poet equates Lord Rama's arrows to Ramnuja's works).

5. I offer my salutation unto Lord Ramanuja who is Adisesha in human form who descended to this world with desires of protecting the suppressed like me.

6. Two Ramanujas are there to eradicate Naraka (a demon and hell); both have desires of association

with Yamuna (river Yamuna and Yamunacharya); the former gave Gita; the latter commented on it.

7. 'Vedic Texts describing Bramhan as Nirguna mean Bramhan is without any ill-virtues; Vedic texts describing Bramhan as Saguna establish a virtuous Bramhan. Advaitic texts in Vedas describe the qualified one; the differentiating texts give the correct picture for identification. This is how Ramanuja bridges the various apparently contrary vedic texts and does good to them and us !

8. Ramanuja and Lord Mukunda love Yamuna (Guru's and river's name). Ramanuja has three sticks in his hand (Tridanda). Lord Mukunda has only one-the flute in his hand !

9. Let the principles of Ramanuja be victorious ! Let the words of Desika be victorious; Let the vedic path have no obstacles; Let Lord Venkateshwara at Tirupati shine for ever !

16. Prarthana Panchakam

1, Oh respected Ramanuja ! Please hear my petition forwarded through proper channel.

2. Because of long association, the 'Vasana' in me tempts me to do wrong. Kindly mend it.

3. I may pray for wealth etc., here; kindly do grant only 'Vairagya' to me, discarding such prayers. For you are interested in my ultimate good !

4. As long as I live here, till my last breath, let me not offend the Lord and his devotees.

5. Till emancipation, let my time pass by reading your works.

6. He, who reads with devotion these five petitions at Ramanuja's feet, will achieve greater devotion to them !

17. Ramanuja Stava Slokas

(Various Acharyas)

1. Oh Ramanuja ! let your personality be before my eyes always. It is adorned with red-garment; has a charming tuft; has the shining hand which holds the Tridanda; has a bright 'Upavita'; is like the rising Sun; and it bears attractive Urdhava Pundra'.

2. I take refuge at the feet of Ramanuja who always chants the holy mantras, who wears a red piece of dress, who holds a tridanda, who governs the three 'tatvas', whose eyes spread compassion, who destroys of the Argumentative, and who is the ocean of for-bearance and other noble qualities.

3. Let me inscribe in the plane of my tongue as they do in stone, the letters forming the name of Ramanuja - these very letters which are the most efficient purificators of all the three worlds and which-form the most efficient medicine for the disease of Samsara.

4. Ramanuja, shines as moon at Vishnu pada (sky and Lord's feet). This moon by his rays, that are his words makes the Vedic lillies blossom; eradicates darkness and throws off heat. Let this moon shower good on us.

5. of these two moons, the usual and Ramanuja, who appear there, to kindle happiness in us, the former gets reduced by fractions because of distribution at the rate of one-sixteenth of his possession to others; The latter shines even in the day-time and distributes all his possessions i.e. knowledge to us but gets increased (in fame) and becomes Guru ! (Heavy).

6. Ramanuja, the foremost among the hermits, by hearing the very name of whose, the ghost ran away from the princess, and who holds a Tridanda that Controls the three tatwas in all aspects may be victorious for ever !

7. Ramanuja's fame shines as 'namas' in the body of his followers; In their souls it shines as Virtues; Then it flows like a Ganges of Bhakti there; then it becomes a lift for them - for reaching Him ! Such Ramanuja may be Vic orious !

3. Ramanuja excels even Vyasa and valmiki (By employing pun the poet shows how this is). Therefore who shall equal him ?

9. Like the Sun Ramanuja also shines leading the Souls to His feet, distributes light to the world by his preachings (rays), is an embodiment of Vedas and gives vision to all.

18. Yatipati Shannavati

(Sri Srinidhi Swamy)

In the ensuing Tamil year of Pingala, 960th birth anniversary of Sri Bhagavad Ramanuja comes off. To commemorate the occasion Sri Villur Nadathur Asukavisarvabhowma U-Ve Srinidhi Swamy has composed a stotra on Sri Bhagavad Ramanuja, consisting of 96verses. Sri Ramanuja who was an incarnation of Adisesha was born in Pingala Another incarnation of Adisesha, Pingala Muni propounded and defined various metres ie "Vrittas" in Sanskrit poetry Sri Asukavisarvabhowmaswamy has therefore. rightly brought forth this stotra of 96 verses, styled "Yatipatishannavati" in several metres on this auspicious occasion

The following is the translation of the verses in seriatim.

1 I pay obeisance to my father and Acharya who was born at Villur (Chapapattana) in the month of Margazhi (chapamasa) of the year (Rakshasa) which preceds the year Nala and commence the Stotra of Sri Ramanuja who was born in the month of Chittirai of the year Pingala which succeeds the year Nala.

2 With this stotra containing verses in numerous metres as shown by Pingala Muni, I bow to Sri Ramanuja, the king of saints who was born in the year Pingala, who gives prosperity and whose body glitters with the auspicious religious marks (Pundras).

3 After worshipping the devotees of Sri Ramanuja who are devoid of sins and who destroy the sins of those who approach them, I now venture to make this very attractive and faultless garland of verses in various metres for tne gracious saint, Sri Ramanuja.

4. O ! Bhagavan ! you were born in the star of **Bhava** ie **Pasupati**. But alas ! you annihilate the philosophy of Pasupata On the other hand, how is it that having been born in the month of Madhu ie Chittirai, you are attached to the enemy of Madhu ?

5. O ! Bhagavan ! you were born in the star of Bhava (Shiva) and you endeavour to rescue your devotee from Bhava (Samsara), so also having been born in the month of Madhu (Chittirai), you rightly did the mellifluous (Madhumath) Sri Bhashya.

6. Let the affluence (Shree) which you possess be (for all of us)

7 O ! The glorious Yogin ! give (us) knowledge.

8. In my mind always thou shalt shine.

9. O ! Yogin ! Our Lord ! shalt thou be victorious forever.

10 The meditator of Sri Ramanuja realises the real principle of our philosophy.

11. A person who is always fondly attached to the feet of Sri Ramanuja becomes a terror to Yama

12 May the figure of Sri Ramanuja clad in saffron clothes with the Tridanda in hand protect (us) from the heaps of sins.

13. Worship that great Bhashyakara who is dear to Lord Sriman Narayana and who wards off the fear of samsara (this worldly life)

14. A person is praised by Vedantins the moment he worships Sri Ramanuja with pleasure.

15. May Sri Ramanuja being the king of brahmins ('Dvija' means' brahmin' as well as 'moon') remove this stupidity of ours that is the darkness of the night of samsara (this worldly life).

16. O ! my mind ! do not get attached to women; but get attached to him who is the brother of Andal and the destroyer of illusion.

17 I bow to the two Ramanujas, one, the younger brother of Sri Balarama ie Sri Krishna and the other, Sri Bhashyakara. The Former gave Gita and the latter the commentary thereon. The lotus-like arm of the former is adorned with the flute made of bamboo and that of the latter with the Tridanda which is also made of bamboo. The Former is Goda's consort and the latter her brother.

18. That Yogi who has in himself 'Adwaita' a oneness in ears and eyes, as also 'Dwaita' a two ness in tongue preached 'Visishtadwaita'. (It is to be noted that Sri Ramanuja was an incarnation of Adisesha, the king of serpents and for a serpent its eyes themselves are its ears and its tongue is spilt into two)

19. The utterances of Sri Ramanuja based on Sruti and Smruti make the learned people immersed in nector.

20. May Sri Ramanuja who is devoted to Lord Hari, whom the innumerable learned men worship and whose mind is engaged in vedanta, give (us) abundant prosperity.

21. May Sri Ramanuja who was first deceived by Yadava [Yadavaprakasa] and was later worshipped by him [Yadava], whose abode is the Yadava mountain [Melkottai] and in whose mind lives the Lord born in the Yadava class (Sri Krishna) give [us] abundant prosperity.

22. & 23. There is no worry for us because the King of saints, famous by the name Sri Ramanuja who saved the King's daughter from the clutches of Brahma Rakshasa is our lord. Sri Rama is there to protect those who are attached to the sacred feet of Sri Ramanuja(Rama's brother) from Samsara which is like a combination of demons, devils and ghosts.

24. Sri Ramanuja has in his mind that Bhujanga (which means 'Vita' ie Lord Krishna) who in the battle with Banasura annihilated the valour of the six-headed Subrahmanya who is himself described as Matta Mayura (which mens 'one having an arrogant peacock as his vehicle.)

(It is strange here that the peacock[Mayura] which usually destroys the serpent [Bhujanga] was defeated by the serpent This verse has refere nc to the 22nd pasura of Sri Ramanuja Nootranthathi.)

25. O ! my mind ! do not approach men intoxicated by the vanity of wealth Hear what is beneficial to you. Recite the names of Sri Ramanuja like Yatipati, Yogindra Yatindra, Natha etc. You will attain happiness.

26. O! my mind ! if you want to shed the multitude of fear from Samsara and to enjoy happiness, then worship Sri Ramanuja, the dust of whose feet grants benefits to his devotees.

27. All the philosophies devoid of the Vedas have been destroyed by Sri Ramanuja. The philosophy, enamoured of the Supreme Being, which is pleasant to the ears, pleasantbecause of its thick relation to the Vedas, spread by him triumphs high in the world.

28. O ! wise and courageous Sri Ramanuja ! brother of Bhoomi Devi who wes born as Andal at Srivilliputtur and whose desire was fulfilled by you ! your heart is a mansion for the happy activities of the sentiment of compassion [Karuna Rasa]. Please always live in my mind.

29. O ! Sri Ramanuja ! incarnation of Adisesha ! you have used the word 'Scmushi' in your verse in Sri Bhashya. That 'Seshi', Sriman Narayana shines in the mind of that soholar who recites that word 'Semushi'. [Here 'Amum' in Sanskrit means 'that word' as also 'that without mu'. Semushi minus mu becomes Seshi.]

30. The gods in large groups with utmost humility instantneously bow to those who carry on their heads the auspicious dust emanating from the lotus-like feet of Sri Ramanuja.

31. Sri Ramanuja carried holy water for the worship of the Lord who adorns the elephant mountain (Hastigiri) and who emerged from that Aswamedha sacrifice performed by Brahma and he gives light to us.

32 Saraswathi, the goddess of speech and learning and the abode of all sentiments stationed herself always in you, the saint and thereby rightly became saintly herself. As a result of this, she (Yatipati's Saraswati ie Yatipati's philosophy) would not tolerate the union with her husband (the Yoga of Brahma ie Kapila's philosophy) (This has reference to Adhikarana 2 in the first Pada of the second Adhyaya in Sri Bhashya).

33. Blesssd is he who is dependent on the feet of Sri Lakshmanacharya ie Sri Ramanuja. He never finds himself in trouble.

34. May the respected lotus-like feet of Sri Ramanuja shine always in our minds, so that the multitude of troubles tremble. get frightined and melt away from us instantaneously.

35. May the particles of dusts which emanate from letus-like feet of Sri Ramanuja and are borne by the numerous virtuous persons on their heads and drive away the miseries that arise from this worldly life, be in me.

36. That person who is delighted to be the servant of Sri Ramanuja for ever is definitely revered in the world. He certainly keeps away the havocs of sins. He indeed attains all the prosperity in this world.

37. Alas ! left in the midst of forest by Yadavaprakasa and others you were brought near to Kanchi in no time by a hunter who came along with his consort and who desired to (drink water) restore and protect the supremacy of the Lord on earth for ever. (It is noteworthy that 'Rasa' in Sanskrit means 'water' as well as 'Para Brahma', 'Patukama' means 'desirous to drink' as well as desirous to protect'.)

38. O! Sri Ramanuja ! learned men indeed say that you are a wonderful 'avatara'. This is proper and true because you were born in the month of 'Chitra' ('Chitravatara' means 'wonderful avatara' as also 'one who was born in chitra'). Therefore, there is no wonder in this for those who think over.

39. I always meditate on Sri Ramanuja who is an ardent devotee at the feet of Sriman Narayana, wears saffron clothes, bears Tridanda and religious marks, and possesses excellent compassion in the mind.

40 O! Sri Ramanuja ! the minds of vedic scholars are filled with extreme happiness as they come to know that the philosophies of Kapila and others have been cleanly swept away by your sayings full of logic of a high order.

41. O! my mind! worship Sri Ramanuja who was born in the star of **Bhava** ie shiva, can cut off **bhava** ie this worldly miserable life and pleases the mind of **Bhava's** grand-father, ie Sriman Narayana. Then there will be a continuous row of **bhava** ie prosperity both in this world and in the next world and so you can remain unperturbed.

42. May the writings of Sri Ramanuja which are simple, stylish, deep with meanings, pleasing to all the Vedas, palatable to Lord Sriman Narayana and highly respected even by scores of other schools of thought, always shine in my mind.

43. O! my friend! always have around your neck (in your mind) a necklace wherein the series of several names of Sri Ramanuja form the precious stones Then, the fearful king of serpents namely the samsara will not dance in your mind. (It is noteworthy that Mantrikas give sacred thread to be worn around the neck as a cure for snake-bite.)

44. O! my glorious companion! as a result of singing in praise of Sri Ramanuja, the emperor of saints, it is certain that the Leelas filled with glory of Sriman Narayana whose broad chest is adorned by Sri Lakshmi will appear in front of you.

45. O! Sri Ramanuja! as my mind indulges in following the women and playing the games favoured by cupid, I am bewildered. I am roaming about in theforest full of fear from Samsara and am perplexed. Please have a slightly (merciful) look on me.

46 The unblemished sayings of Sri Ramanuja, though brief, contain all the meanings. Knowing this, the scholars are always engaged in serving at his feet with pleasure

47. If you are afraid of Samsara which is full of many miseries like torments inflicted by yama etc, then meditate on the lotus-like feet of Sri Ramanuja (Yatibrindanatha) whose heart is immersed in only the Leelas of Sri Krishna (Yaduvamsanatha)

48. By the grace of the Son of Vasudeva and Devaki, whose chest is beautiful by the graceful presence of Sri Lakshmi and who plays in several ways on this earth, Sri Ramanuja excels in eloquence. In him, I take refuge

49. My mind has been very much stupefied by cupid who is merely an abode of all sins and is only opposed to meditating on the feet of the Lord. To be benefitted, I take refuge in the esteemed and benevolent Yatiraja.

50. As my mind is surrounded by sinful thoughts influenced by Kali, the Lord, the consort of Kamala has become unkind to me for ever. I worship that Kamalapati by the grace of Sri Ramanuja who is the brother of Kamala and who is the dwelling place of compassion. (It may be noted that the poet is a descendent of Kamala, sister of Ramanuja.)

51. Mankind which offers a host of prostrations to him whose mind is attached to Sri Ramanuja adorned by Tridanda, who is an ocean of good qualities and who gives all the principal objects of human life, achieves all in this world.

52 Meditate on this wonderful spiritual preceptor, who is adorned with twelve religious symbols white in colour like curd, milk, kunda flower and moonlight and accompanied by beautiful and auspicious yellow lines.

53. O ! my friend ! if you are bewildered by the forest of samsara (this worldly life} full of innumerable torments and want a best friend to help you to come out of it, then make efforts to recite the glory of Sri Ramanuja who judged the countless good qualities of the Lord having the sun as his abode and known by the name, "Uth" (It is significant here that "Uth" in combination with "Gantum" means to come out Further "Uthgantum" is suggestive of the meaning "to reach the Lord, Uth".)

54. I bow to the magnanimous Sri Ramanuja who felt jubilant by becoming the disciple of Sri Mahapurna the great preceptor, after receiving from Sri Kancheepurna six holy commandments proclaimed by Lord Varadaraja Himself

55 I take refuge in the two lotus-like feet of Sri Ramanuja who ascended the mountain at Tirupati walking on his knees by bending the legs as he did not consider it proper to lay his feet on the mountain which is the body of Lord Srinivasa.

56. Adisesha, who has taken the form of the mountain at Tirupati told Sri Ramanuja that the revered earth was his (Adisesha's) crest-jewel and his (Sri Ramanuja's) lotus feet were the ornaments for the earth, and asked him why then he was hesitant to place his feet on the mountain (Adisesha).

57. Seeing these two, Lord Venkatapati Himself suddenly appeared there On worshipping the Lord, the revered king of mountains became drenched by the tears of happiness flowing out of his eyes

58 I pay obeisance to you who are the brother of Lord Rangaraja's consort (Sri Andal), who pleasingly offered holy water for the worship of Lord Devaraja, who are nothing but the mountain of Lord Srinivasa (Adisesha) and who are the father of Lord Sampath Kumara

59. Sri Ramanuja's figure is adorned by the religious symbols and the Tridanda (Pundra Tridanda Parimandita gatra). Cupid is adorned by the arrows of flower (Pundra means religious symbol as well as flower) and the bow of sugar cane (Ikshudanda in place of Tridanda) (Pundre-Kshudanda Parimandita gatra). So Sri Ramanuja is another cupid. But what a wonder! This cupid, Sri Ramanuja, makes even males attached to the Supreme Male (Supreme Being, Parama Purusha) and makes them extremely virtuous. I am aware of this.

60. The followers of Sri Ramanuja's philosophy are unconquered by others. They cause the misery inflicted by yama to be driven away by the garland of Tulasi which they wear on their bodies. May those revered ones be pleased with me.

61. For him who worships at the feet of Sri Ramanuja, the intellect will be excellent, the status will be very high, there will be a great attachment towards the Lord and there will not be even a speck of fear from this worldly life.

62. Sri Ramanuja, the emperor of Acharyas triumpts. His sayings are lucid in style, very deep with meanings sacred, capable of being acquired only by the blessed ones, very sweet, generous, auspicious and revered and they contain series of truths in their entirety.

63. Sri Ramanuja, the emperor of of Acharyas triumphs. His whole teachings are unequalled, very attractive, sacred, capable of being acquired only by the blessed ones, destructive of the grave sins caused by the powerful "Kali', 'Kalpaka' tree to the needy and palatable to the lotus-eyed Lord.

64. O ! Sri Ramanuja ! the greatest of Acharyas ! your utterance is attractive to the mind like a lotus The bee (shatpada) finds happiness in the lotus. So also Dwaya Mantra (Shatpada) finds happiness in your utterance. Your utterance is clear like the sky. The sky is a container of light because there are innumerable stars (satkula). Your ulterance is also a container of light for the noble men (satkula). It is pure like the mind of the sages. It establishes the whole truth.

65. May Sri Ramanuja who is clad in saffron clothes and adorned with the religious symbols, with the Tridanda in hand, wooden sandals in feet and the works of Sri

Vishnuchitta's daughter (Sri Andal) in thought, give me prosperity.

66. He whose mind is attached to the lotus-like feet of Sri Ramanuja and who is not associated with anything else in this world, is my best relative, dearest and confidential companion and preceptor and he only is the Supreme Being for me.

67. The wonderful Sri Bhashya filled with the auspicious letters that have flowed out of Sri Ramanuja's mouth and also with lots of essence taken out from Srutis, Smrutis and itihasas, which conforms to the path of the sutras of Sri Parasara's son (Sri Vyasa) and is accredited by the scholars, shines.

68. The Geeta which the lord preached long ago with His mind filled with joy keeping the cane inside the cloth tied around his head, showing the symbol of knowledge by one hand and holding the reigns by the other, shines now very well having bern adorned by the Bhashya (commentary) of Sri Ramanuja.

69. He who learns the Gadya of Sri Ramanuja attains more jubilation than by always studying good and novel literary works, sciences, logic, srutis, smrutis, itihasas and philosophies.

70. May Sri Ramanuja who wrote the Vedartha sangraha, whose sayings are full of established truths, who gives terror to Yama, who is praised by the scholars, who made his time look like 'kritayuga' and who showers com-

passion, protect me who committed sins but not performed any perificatory ceremonies (for the sins)

71 The great and merciful Sri Ramanuja shines well and protects the mankind by writing the wonderful and valuable book called 'Nitya' which appears very small to the eyes but is great by its value and is pleasing to the Lord.

72 I daily enjoy the works of Sri Ramanuja which are very pleasant, sweet, unequalled, revered and attractive to the mind of the Lord and which flowed out in plenty from Sri Ramanuja's mouth like the nectar from the moon This great pleasure is pervading my mind

73 After enjoying the works of Sri Ramanuja which flowed out from his mouth like the nector from the moon even the Lord, the consort of Sri Devi, Himself became intoxicated with joy, left His dear fiancee in Delhi and came to the top of the Yadu mountain and is stationed there with all His glory. He told his fiancee who also came to the Yadu mountain later, the above reason for leaving her at Delhi.

74. After bowing to the lotus-like feet of Sri Ramanuja, if a person starts the study of philosophy, he really enjoys great and unequalled pleasure. He spends his days joyfully in this Kali age.

75. Let Kali himself in perplexity spread perturbation which is ruthless, full of filth and the root of series of sins. Even then, a person engrossed in the works of Sri

Ramanuja which are full of lots of essence from the srutis, smrutis and itihasas attains happiness

76 I bow to those learned men who enjoy Sri Ramanuja's works, who study them with reverance and who carry the books containing the works, as I consider them as Sri Ramanuja

77. Sri Ramanuja was born in a great, sweet and celebrated clan called 'Asuri' at a divine place of pilgrimage which is beautiful, sacred and respected by all and known in the world by the name, 'Sriperumbhudhur' in a mixture of the languages of gods and men ie Sanskrit and Tamil ('Sri, Bhu & Dhur' are, In the opinion of the poet, in sanskrit and 'perum' is in Tamil)

78. This land (Bhu) where Sri Ramanuja was born carries the worthy affluence(Sri) and the heavy load(Dhur) of good qualities of virtuous men So, this place which has got such a name ie Sriperumbhudhur is famous in the world. The above truth is understood by those who examine the letters used in the name.

79: Sri Ramanuja is always attached to Lord Rama who is blue like a waterlily. He has given up all the mundane desires and is interested only in doing good to his devotees He gives out his intellect in the form of very sweet sayings. May he come to my mind and always be dancing there.

80. Sri Ramanuja is an unequalled God He is carrying saffron clothes around his waist and there by his body is attractive. He gives prosperity He possesses beauti-

ful personality with the auspicious and bright religious marks May he grant whatever my mind desires.

81. The rows of letters in Sri Bhashya flowed out from the graceful mouth of Sri Ramanuja. It has been written with boundless supreme bliss copiously pouring from his heart. It is superb because it interprets the meanings of the Vedas in their right perspective. May this Sri Bhashya give knowledge and make me attached to the supreme Being in this life

82. Sri Ramanuja is very graceful with the saffron clothes around his body, with the Tridanda in his lotus-like hand and with the religious symbols of white and yellow lines over his body and possesses handsome form with the lovely and auspicious Sikha made of a braid of hair on the head. May the magnanimous and affluent Sri Ramanuja always shine in my mind

83. That preceptor and the greatest of the saints, Sri Ramanuja who possesses all the good qualities and who nourishes with the water from his own hand the tree of the Gods (Kalpaka Vriksha) which is very high, stationed at the top of the elephant mountain (Hastigiri), capable of granting all that is desired (Varada)' worshipped by all always matchlessly merciful and which emerged from the sacrifice performed by the four headed Brahma, shines eternally

84 I bow at the feet of Sri Ramanuja which are equal to red lotus in lustre, which have started to wander about for alms and which are covered by the collection of dust

of the street. The dust on the ground is made sacred as Sri Ramanuja's feet are laid on it. It is luminous with the marks of the chakra. It grants prosperity. Men take it with the tips of their fingers and carry it on their heads

85 There are two Ramanujas one is Balarama's younger Brothers Sri Krishna and the other is the Yatipati. The Former has His mind attached to the waters of the river, Yamuna and the latter has his mind attached to the sacred preceptor, Yamunacharya. The Former holds in His hand the flute made of superior bamboo and the latter the Tridanda which is also made of superior bamboo The Former is known in the world as the one whose feet were worshipped by the Yadavas and the latter also by Yadava ie, Yadavaprakasa The Former sang the text (Geeta) which was revered by Devendra's Son (Arjuna) earlier and the latter wrote commentary thereon I worship the lotuslike feet of them both

86 Who am I to tell about the wonderful greatness of the sayings of Sri Ramanuja? Great scholars like Sri Vatsaguru (Sri Nadathur Ammal) say, "The mind need not be engaged in the study of sastras of Kanada and others or other literary works. The addition to the study of Sri Ramanuja's works gives victory everywhere".

87 The king of serpents, Adisesha, is the bed for the lotus-eyed Supreme Being Earlier he was born on the earth as Patanjail and wrote the Mahabhashya Then he was born as Pingalamuni and wrote the science of metres in Sanskrit poetry. He was again born as Sri Ramanuja and wrote Sri Bhashya.

88. In one of his previous births, Sri Ramanuja wrote the Mahabhashya and so became Sri Bhashyakara. He was Pingalamuni himself and so he was born in Pingala. He was a sweet in carnation(Madhurodita-Balarma)and so he was born in Madhu(chittirai) He helps the human beings cross the Bhava ie this worldly life and so he was born in the star of Bhava (Siva). All these are well-suited (Sam-pratham) So, I now (Sampratham) take refuge in him

89 In one of his previous births, Sri Ramanuja found pleasure in writing the Vyakarana (Sanskrit Grammar). During his subsequent birth he found pleasure in writing the science of metres in sanskrit poetry. In this birth, he wrote the two Bhashyas, Gadyathrayam and Vedartha sangraha all full of essence. Thus Sri Ramanuja is shining like a light for ever.

90. O! my mind! be devoted to that which is sweet by having the letters 'Sri Ramanuja' in the inital part of its name ie 'Sri Ramanuja patrika' as also ''Sri Ramanuja Guru Both have made the land sacred by their movements and are revered by the virtuous men. The former's contents are lurminous by the bright writings of the complete and great scholar of Kanchipuram (Sri u-ve Prativadi bhayankaram Annangracharya swami) The latter has his mind glowing by the bright teachings of the great pre-ceptor, 'Kancheepurna' The former is a Journal containing lovely and new works which are full of numerous inter pretations of the Vedas. The latter is Sri Ramanuja guru from whom only nine auspicious and new works contain-ing plenty of interpretations of the vedas emanated

91 O! Lakshmana! (Sri Ramanuja)! yatindu! your name consists of three letters-This is known by the three worlds. Commentaries on the Brahmasutras have been written by you in three different forms You have written three Gadyas. You have also elaborated the speech (Geeta) of the Lord (Tridhama) and the same is in three groups of six chapters (eighteen adhyayas) You are the author of three three ie, nine works. You are one of the three greatest saints. You hold Tridanda (made of three sticks). I bow to you

92 Sri Nigamantha Desika in the hymn dedicated to you has written one excellent verse,"Gatha Talhagatanam" Reciting that excellent verse, we, desirous of resuscitating our souls, will not, even in the dream think of the other schools of thought containing magnified misinterpretations, will get all our torments removed and attain eternal bliss.

93. O! my mind! do not go after women,! Meditate on Sri Ramanuja. All these women (Ramas) are sisters (Anujas) Don't make them your wives by lust

94 If the mind is kept at the lotus feet of Sri Ramanuja for a while, then there will not be fear even of the magnitude of a small fraction of a grain from the thought about yama and his abode (Naraka).

95. Sri Ramanuja is Pingalamuni himself as he was born in the year, Pingala. Pingalamuni was the birth place of innumerable metres of high qualities in Sanskrit poetry, which are capable of giving series of prosperity. Sri Ramanuja is the object of praise in this stotra (Yatipati-

shannavati) containing innumerable metres of high qualities capable of giving series of prosperity.

96. O! Sri Ramanuja! the great saint! You are most revered. You have elaborated in lovely prose form the Gita told to Arjuna (vasava bhavaya datta) Therefore, you are our dearest relative (subandhu) (It is to be noted that Subandhu is the author of Vasavadatta a prose work).

97 I take refuge in Sri Ramanuja who felt very happy by giving his own Sri Bhashyasimhasana to his nephew who was a top-ranking preceptor in my clan (Sri Nadathur Alwan) (The author of this wortk is a descendant of Sri Nadathur Alwan).

98. This 'Yatipati shannavati' is venerable and triumphant like the Supreme Being. The Yatipati shannavati (shannavati signifies the basic thread for Yagnopavita) is worth fondling on the good shoulders of high-ranking brahmins (Dvijapati) The Supreme Being is carried with utmost devotion by Garuda (Dvijapati) on his good shoulders The Yatipati Shannavati is small in the beginning and grows bigger and bigger Likewise the Lord was small initially (in the vamanavatara) and grew bigger and bigger (Trivikrama)

99 This Yatipati Shannavati (this composition of 96 verses on Sri Ramanuja) possesses high qualities, is pure and contains good metres. It has the affluence of the Supreme Being May it always be an ornament for the necks of the virtuous men (Kanthabharana). (Let the virtuous men be always reciting it and thereby become

affluent). (Shannavati signifies the basic thread for the Yagnopavita, kept in rolls of 96 in number. In this verse, the basic thread is discribed in pun as follows). The Shannavati is made of thread of good quality, is pure and contains numerous good circles (rolls). It possesses brahminical glow. May it always be an ornament (Yagnopavita) for the neck of the virtuous men.

100. This Yatipati Shannavati written by srinidhi, the gem of poets, gives all prosperity to him whose mind is engaged in reading it.

॥ श्रीः ॥

श्रीमते रामानुजाय नमः

॥ श्रीभगवद्रामानुजाष्टोत्तरशतनामावलिः ॥

1 ओं रामानुजाय नमः

2 ओं पुष्कराक्षाय नमः

3 ओं यतीन्द्राय नमः

4 ओं करुणाकराय नमः

5 ओं कान्तिमत्यात्मजाय नमः

6 ओं श्रीमते नमः

7 ओं लीलामानुषविग्रहाय नमः

8 ओं सर्वशास्त्रार्थतत्त्वज्ञाय नमः

9 ओं सर्वज्ञाय नमः

10 ओं सज्जनप्रियाय नमः

11 ओं नारायणकृपापात्राय नमः

12 ओं श्रीभूतपुरनायकाय नमः

13 ओं अनघाय नमः

14 ओं भक्तमन्दाराय नमः

15 ओं केशवानन्दवर्धनाय नमः

16 ओं काञ्चीपूर्णप्रियसखाय नमः

17 ओं प्रणतार्तिविनाशकाय नमः

18 ओं पुण्यसंकीर्तनाय नमः

19 ओं पुण्याय नमः

20 ओं ब्रह्मराक्षसमोचकाय नमः

21 ओं यादवापादितापार्थवृक्षच्छेदकुठारकाय नमः

22 ओं अमोघाय नमः

23 ओं लक्ष्मणमुनये नम

24 ओं शारदाशोकनाशनाय नमः

25 ओं निरन्तरजनाज्ञानविमोचनविचक्षणाय नमः

26 ओं वेदान्तद्वयसारज्ञाय नमः

27 ओं वरदाम्बुप्रदायकाय नमः

28 ओं पराभिप्रायतत्वज्ञाय नमः

29 ओं यामुनाङ्गुलिमोचकाय नमः

30 ओं देवराजकृपालब्धषड्वाक्यार्थमहोदधये नमः

31 ओं पूर्णार्यलब्धसन्मन्त्राय नमः

32 ओं शौरिपादाब्जषट्पदाय नमः

33 ओं त्रिदण्डधारिणे नमः

34 ओं ब्रह्मज्ञाय नमः

35 ओं ब्रह्मज्ञानपरायणाय नमः

36 ओं रङ्गेशकैङ्कर्यरताय नमः

37 ओं विभूतिद्वयनायकाय नमः

38 ओं गोष्ठीपूर्णकृपालब्धमन्त्रराजप्रकाशकाय नमः

39 ओं वररङ्गानुकंपात्तद्राविडाम्नायपारगाय नमः

40 ओं मालाधरार्यसुज्ञातद्राविडाम्नायतत्वधिये नमः

41 ओं चतुस्सप्ततिशिष्याढ्याय नमः

42 ओं पञ्चाचार्यपदाश्रयाय नमः

43 ओं प्रपीतविषतीर्थाम्भःप्रकटीकृतवैभवाय नमः

44 ओं प्रणतार्तिहराचार्यदत्तभिक्षैकभोजनाय नमः

45 ओं पवित्रीकृतकूरेशाय नमः

46 ओं भागिनेयत्रिदण्डकाय नमः

47 ओं कूरेशदाशरथ्यादिचरमार्थप्रकाशकाय नमः

48 ओं रङ्गेशवेङ्कटेशादिप्रकटीकृतवैभवाय नमः

49 ओं देवराजार्चनरताय नमः

50 ओं मूकमुक्तिप्रदायकाय नमः

51 ओं यज्ञमूर्तिप्रतिष्ठात्रे नमः

52 ओं मन्नाथाय नमः

53 ओं धरणीधराय नमः

54 ओं वरदाचार्यसद्भक्ताय नमः

55 ओं यज्ञेशार्तिविनाशकाय नमः

56 ओं अनन्ताभीष्टफलदाय नमः

57 ओं विट्ठलेशप्रपूजिताय नमः

58 ओं श्रीशैलपूर्णकरुणालब्धरामायणार्थकाय नमः

59 ओं प्रपत्तिधर्मैकरताय नमः

60 ओं गोविन्दार्यप्रियानुजाय नमः

61 ओं व्याससूत्रार्थतत्वज्ञाय नमः

62 ओं बोधायनमतानुगाय नमः

63 ओं श्रीभाष्यादिमहाग्रन्थकारकाय नमः

64 ओं कलिनाशनाय नमः

65 ओं अद्वैतमतविच्छेत्रे नमः

66 ओं विशिष्टाद्वैतपारगाय नमः

67 ओं कुरङ्गनगरीपूर्णमन्त्ररत्नोपदेशकाय नमः

68 ओं विनाशितेतरमताय नमः

69 ओं शेषीकृतरमापतये नमः

70 ओं पुत्रीकृतशठारातये नमः

71 ओं शठजिते नमः

72 ओं ऋणमोचकाय नमः

73 ओं भाषादत्तहयग्रीवाय नमः

74 ओं भाष्यकाराय नमः

75 ओं महायशसे नमः

76 ओं पवित्रीकृतभूभागाय नमः

77 ओं कूर्मनाथप्रकाशकाय नमः

78 ओं श्रीवेङ्कटाचलाधीशशङ्खचक्रप्रदायकाय नमः

79 ओं श्रीवेङ्कटेशश्वशुराय नमः

80 ओं श्रीरमासखदेशिकाय नमः

81 ओं कृपामात्रप्रसन्नार्याय नमः

82 ओं गोपिकामोक्षदायकाय नमः

83 ओं समीचीनार्यसच्छिष्यसत्कृताय नमः

84 ओं वैष्णवप्रियाय नमः

85 ओं कृमिकण्ठनृपध्वंसिने नमः

86 ओं सर्वमन्त्रमहोदधये नमः

87 ओं अङ्गीकृतान्ध्रपूर्णार्याय नमः

88 ओं सालग्रामप्रतिष्ठिताय नमः

89 ओं श्रीभक्तग्रामपूर्णेशाय नमः

90 ओं विष्णुवर्धनरक्षकाय नमः

91 ओं बौद्धध्वान्तसहस्रांशवे नमः

92 ओं शेषरूपप्रदर्शकाय नमः

93 ओं नगरीकृतवेदाद्रये नमः

94 ओं डिल्लीश्वरसमार्चिताय नमः

95 ओं नारायणप्रतिष्ठात्रे नमः

96 ओं संपत्पुत्रविमोचकाय नमः

97 ओं संपत्कुमारजनकाय नमः

98 ओं साधुलोकशिखामणये नमः

99 ओं सुप्रतिष्ठितगोविन्दराजाय नमः

100 ओं पूर्णमनोरथाय नमः

101 ओं गोदाग्रजाय नमः

102 ओं दिग्विजेत्रे नमः

103 ओं गोदाभीष्टप्रपूरकाय नमः

104 ओं सर्वसंशयविच्छेत्रे नमः

105 ओं विष्णुलोकप्रदायकाय नमः

105 ओं अव्याहतमहद्वर्त्मने नमः

107 ओं यतिराजाय नमः

108 ओं जगद्गुरवे नमः

॥ श्री यतिराजः प्रीयतां जगद्गुरुः श्री भगवद्रामानुजमुनिः ॥

॥ श्री यतिराजप्रसादेन सर्वाभीष्टसिद्धिरस्तु
मङ्गळानि भवन्तु ॥

॥ इति श्री भगवद्रामानुजाष्टोत्तरशतनामावलिः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्री ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ निगमनश्लोकाः ॥

सर्वदेशदशाकालेष्वव्याहतपराक्रमा ।
रामानुजार्यदिव्याज्ञा वर्धतामभिवर्धताम् ॥ १

रामानुजार्यदिव्याज्ञा प्रतिवासरमुज्ज्वला ।
दिगन्तव्यापिनी भूयात् सा हि लोकहितैषिणी ॥ २

नातः परं किमपि मे त्वयि नाथनीयं
मातर्दये ! मयि कुरुष्व तथा प्रसादम् ।
बद्धादरो वृषगिरिप्रणयी यथासौ
मुक्तानुभूतिमिह दास्यति मे मुकुन्दः ॥ ३

(श्लोकोऽयं श्रीदेशिकचरणानाम्)

मुक्तानुभूतिर्हि महीतलेऽस्मिन्
मुकुन्दपादाब्जमधुव्रतानाम् ।

मुदां प्रवाहैः मुहुराकुलानाम्
मुनीन्द्ररामानुजसूक्तिसेवा ॥ ४

(श्रीमदाशुकविसार्वभौमानाम्)

विशुद्धविज्ञानविशेषकारणं
रजस्तमःकल्मषदोषनाशनम् ।
सदैव रामानुजपादपङ्कजं
स्मरामि नौमि प्रणमामि चादरात् ॥ ५

(श्रीश्रुतप्रकाशिकाचार्याणाम्)

क्षेमाय यः करुणया क्षितिनिर्जराणां
भूमावजृम्भयत भाष्यसुधामुदारः ।
वामागमाध्वगवदावदतूलवातः
रामानुजस्स मुनिराद्रियतां मदुक्तिम् ॥ ६

(श्रीमदुपनिषद्भाष्यकाराणाम्)

जयति यतिराजसूक्तिः
जयति मुकुन्दस्य पादुकायुगली ।
तदुभयधनास्त्रिवेदीं
अवन्ध्ययन्तो जयन्ति भुवि सन्तः ॥ ७

(श्रीदेशिकचरणानाम्)

काले वर्षतु वासवः क्षितिभुजो रक्षन्तु संयक् महीम्
सर्वे सन्तु निरामयाश्च कृतिनः सत्त्वोत्तराः प्राणिनः ।
पुण्या लोकमिदं पुनातु भगवद्भक्तिः चिरस्थायिनी
मालावत् यतिशेखरस्य विहरत्वाज्ञा नृणां मूर्धसु ॥ ८

(घटिकाशतवात्स्यवरदगुरूणाम्)

-:o:-

॥ श्रीमते रामानुजाय नमः ॥

Sri U-Ve Kancheepuram Mahavidwan Padmavibushan Mahamahimopadhyaya P.B Annangaracharya Swamy says :

ज्ञानाभिवृद्धिं हरिभक्तिवृद्धिं
चेतोविशुद्धिं च य आप्तुमिच्छेत् ।
स श्रीनिधिस्वामिकृतीः पवित्राः
संसेवतां सन्ततमादरेण ॥

"Revered as they are, these works of Sri Srinidhi Swamy shall be recited in utmost earnest by all who desire enhancement of knowledge, immense faith in and devotion to the Lord, and an accession of pure mind".

You have read Yatipati Shannavati of Srinidhi Swamy in this Anthology and will agree with Shri Annangaracharya Swamy.

You will therefore certainly like to possess other volumes of Srinidhi Granthamala, copies of which can be had of :

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